GRAND LODGE

OF

A. F. & A. M.

OF CANADA.

Report on Foreign Correspondence

BEING AN

APPENDIX TO THE PROCEEDINGS

FOR THE YEAR A. L. 5877.



1878.
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APPENDIX TO PROCEEDINGS OF 1877.

Foreign Correspondence.

To the Most Worshipful the Grand Master and Grand Lodge A.F. & A.M. of Canada:—

Your Committee on Foreign Correspondence beg leave to acknowledge the receipt of the Proceedings of Fifty-Two Grand Lodges, as under, being *all* the Grand Lodges in the United States and Canada.

These Proceedings have been carefully read, and their most important transactions will be noticed in the following Report.

Alabama	1876
Arkansas	1876
British Columbia	1877
California	1876
Colorado	1876
Connecticut	1877
Dakota	1876
Delaware	1876
District of Columbia	1876
Florida	1877
Georgia	1876
Idaho	1876
Illinois	1876
Indiana	1876
Indian Territory	1876
Iowa	1876
Kansas	1876
Kentucky	1876
Louisiana	1877
Maine	1877
Manitoba	1876
Maryland	1876
Massachusetts	1876
Michigan	1877
Minnesota	1877
Mississippi	1877
Missouri	1876
Montana	1876
Nebraska	1876
Nevada	1876
New Brunswick	1876
New Hampshire	1876
New Jersey	1877
New York	1877
North Carolina	1876
Nova Scotia	1876
Ohio	1876
Oregon	1876
Pennsylvania	1876
Prince Edward Island	1876
Quebec	1876
Rhode Island	1876
South Carolina	1876
Tennessee	1876
Texas	1876
Utah	1876
Vermont	1876
Virginia	1876
Washington	1876
West Virginia	1876
Wisconsin	1876
Wyoming	1876

In addition to the foregoing, we have been favored, through the kindness of Bro. James H. Neilson, of Dublin,

with some printed circulars, giving information regarding the Grand Lodge of

IRELAND.

The Grand Lodge of Ireland do not publish their proceedings, but a circular is issued, giving the names of the Grand Officers and Representatives, the officers of the Provincial Grand Lodges, a list of the Lodges, and an abstract of the accounts of the Grand Treasurer and Charity Fund. Also, a list of suspensions, &c.

The Grand Officers for the year 1877 are, M.W. His Grace the Duke of Abercorn, K. G., Grand Master; and R. W. Viscount Bernard, Grand Secretary. Office in Freemason's Hall, Molesworth Street, Dublin. There are 18 Provincial Grand Lodges; 13 in Ireland, and one in each of the following Colonies, viz:—Victoria, New South Wales, Queensland, South Australia, and New Zealand.

The receipts for 1876 were, £4,454.18.5. The balance on hand is £905.7.1. The Charity Fund receipts were £621.-19.5; and the balance on hand, £415.18.3. Two brethren were suspended, and one expelled. There are about 400 Lodges on the roll, including those in the Colonies, and in Ceylon, Constantinople, Bermuda, Jamaica, and Trinidad. There are 9 Lodges attached to military regiments not stationary.

The Grand Lodge meets on the first Thursday in every month, except August and September. The Committee of Charity and Inspection meets twice in each month. There is also a Grand Lodge of Instruction, meeting monthly, except during the summer.

ALABAMA.

Held at Montgomery, December 4th, 1876.

M. W. Bro. Palmer J. Pillans, Grand Master.

Number of Lodges, 325; represented, 211; initiated, 318; members, 8,538; dues, $4,438.50. Annual Communication, 56th.

The Grand Master reports 7 new Lodges. He thinks there is a limit to the powers of the Grand Master, and he does not believe in shortening the time for the degrees. We copy his remarks on these points, and some of his decisions:—

"Perhaps I might here, with propriety, enunciate the position that whenever the will of the Grand Lodge is expressed, and the require-

ments of the Constitution or edicts clear and unmistakable, there is no power in the Grand Master to set either aside, but that he, like every Brother, is under obligation to obey them." * * *

"In every case, when application was made for authority to confer the degrees in less time than that required by the Constitution, I declined the request, because unless there should be a most palpable case, when Masonry would be injuring a fellow man by refusal, consent would be in violation of that instrument with the execution of which I was most specially charged. But in every case when application was made, the individual had lived long within the sound of the gavel without being attracted by it, until duty or inclination provided a journey when he desired hastily to be clad as a M. M."

"9. That a Lodge, if it wishes, may perform the last rites for an unaffiliated Mason. No law forbids it.

10. That after a Brother who has been expelled or suspended, is restored to his Masonic rights, but refused membership as provided by the edicts of this Grand Lodge, is entitled to a certificate setting forth the facts.

11. That a Lodge may exercise its charity at its own discretion.

12. That a Secretary has no right to issue a dimit until ordered by the Lodge.

13. That an election held when neither Master nor Wardens were present was void.

14. That an election held under the supervision of one of the Wardens (the W. M. and other Warden being absent), though he placed the Secretary in the chair, to direct, is valid."

He thinks the financial depression has some effect on their decrease cf membership, and also their peculiar political condition. He concludes as follows:—

"I think, however, that there is, perhaps, another potent cause for decline—(I hope it is only temporary) and that is, probably, that we are multiplying the number of our Lodges too rapidly. In our rather sparsely settled country, I know the inconvenience of having to travel far to enjoy Masonic communication, but by this increase of Lodges we build up a number of weak Lodges while we, by so doing, weaken the stronger. Statistics show us that there are in the United States 10,215 Lodges, with an average membership of fifty-eight. The average in New York is 107, in Pennsylvania 74, in Connecticut 126, in California 57, in Florida 40, in Arkansas 31, and in Alabama 29. We have by far the smallest average, in fact only one-half the membership of the average American Lodge in each of our Lodges. Is it astonishing then, that annually, some go by the board for inability to pay their dues to the Grand Lodge? Can we hope to be able to do good in this, our weakness? To be sure, Kentucky, with her average membership of only 37, has reared a monument to Masonic virtue which is destined to be the admiration of succeeding generations. The germ is there of a great and glorious work. I mean her "Masonic Widows' and Orphans' Home and Infirmary." When the glories of the magnificent Temples of our Brethren of New York and Pennsylvania shall have been eclipsed by others more massive and splendid, or have been whelmed in oblivion by time, this proud monument will have only acquired a greater renown, and in after ages some one of the magnates

of the land may with pride point to it and say, "There—there—by Masonic kindness and brotherly affection was I cared for, and educated to usefulness and honor." Let us, then, strive to cultivate the Masonic virtues, that our Lodges may, by becoming stronger, be the better enabled to assist in rearing some such enduring monument to the goodness of Masonry."

The Grand Secretary offered the following resolutions as to Negro Masons, which were referred to a Committee:—

"WHEREAS, The question of the recognition of Negro Masons has been made more than usually prominent during the last year; and *whereas* this Grand Lodge has a well-settled opinion upon that subject, which she desires most respectfully and fraternally to express to her sister Grand Lodges everywhere, and especially to those of the United States; she deems the present a fit opportunity to set forth the reasons which impel her to that opinion.

1. It is indisputable that whatever theory we adopt as to the origin of Masonry—whether that which carries it back to the original father of mankind, and his immediate descendants; or to Enoch and Noah; or to the building of King Solomon's Temple; or arising from the constitutions of Pythagoras; or if we trace it back to the Eleusinian Mysteries; or to those of Ceres, and the institution of the Bacchanalia; or, what is most probable of all, the incorporation of the Roman Builders under Numa Pompilius—that theory carries us back to the Caucasian Race.

2. Masonry was originally, what it is mainly to-day, a Social Institution; intended for those who daily mingled together in the ordinary walks of life, in business, in pleasure, and in the family circle; into which it is not credible that any one of the Negro, or of any other of the inferior races, could have been admitted.

3. That Negroes have of late years been admitted into Lodges of Free Masons is due, it is believed, to the sympathy which has been excited for them by anti-slavery societies generally, and particularly by those of the United States; and that any were admitted during the revolutionary war by travelling Lodges belonging to the British Army, was due to the feeling which existed at that time against the American Patriots; a proceeding entirely at variance with the object of the formation of such lodges, they having no right to confer the degrees upon any citizen or resident of the country in which they might be sojourning, but only upon members of the army to which such Lodges belonged.

4. Although it is usually said that Masonry is universal, and that in every clime Masons are to be found; yet it is only universal in so far as the Caucasian Race has carried it into every quarter of the globe; and if that race has some times admitted Negroes, and others of the inferior races, it has been done in violation of the original and fundamental laws of the fraternity.

5. In view, therefore, of these facts, indisputable as they are conceived to be, the Grand Lodge of Free and Accepted Masons of Alabama seizes the present as a fit and proper occasion to declare its purpose, under no circumstances whatever, to acknowledge the legality of negro-masons, such acknowledgment being foreign to the original purpose of the fraternity, and introducing an element of demoralization into the society."

A Seal was ordered for the use of the Grand Master.

The Committee on Appeals conclude their report with the following sensible remarks:—

"In conclusion your committee asks permission to observe, that there is daily, hourly necessity for us as Masons, "to put a bridle on the tongue." A careless remark may at times do incalculable mischief. A single word, spoken, at some particular juncture, may blast reputation as the fire of the Heavens scorches the majestic tree and dries up its fountain of life. To appreciate the importance of circumspection in respect of our intercourse with each other and with profanes, let us keep in mind the fact that human influence is well nigh measureless. A casual remark is often like the pebble tossed upon the water in repose; the tiny circlets of wave expand and widen, and spread, and continue to extend until, in the distance, they are lost to view. The cases are analogous.

Again; let us be careful how we plight our word as Masons. Some are entirely too free in use of Masonic pledges. Too frequently that expression, "on the word of a Mason" leaps from the tongue with the agility of a startled hare. Such should not be the case. A Masonic pledge should never be lightly given, but once given, should be held as most sacred. This observation is suggested by almost daily experience, and it is trusted that its presence here will not be deemed amiss. To discuss the effect of common violation of Masonic pledges would be as superfluous as would be an argument to prove that "round" is not "square." The foregoing observations are not censoriously but kindly intended, and are made use of because disregard of such leads surely to strifes and trials. It must be apparent that the great source of ills like these, is remissness in guarding our portals. The question, how is it that we sometimes, nay, often find such miserable material in our grand old edifice? finds its solution for the most part in that remissness."

Recognition was refused to the Grand Lodge of "Ontario;" "Cuba" and "Brazil" were postponed, and "Prince Edward Island" cordially welcomed.

Bro. O. S. Beers reports on correspondence, and notices Canada for 1876. He says:—

"The strange and, to us, unmitigated imposture attempted in the movement to erect a new Grand Lodge within her territory, the so-called Grand Lodge of Ontario has caused our venerable sister of Canada again to call her host of true men to the rescue of true Masonry from the hands of the Vandals of clandestine ambition."

Under the head of "Mississippi," he thus answers a question asked by Bro. Gathright, on the right of visitors to see the Charter:—

"If a Mason of Mississippi visits a place in Alabama that he considers a Lodge, and encounters an examining committee, has he a right to demand an exhibition of the charter before he enters the Lodge? A Lodge in Mobile refused to exhibit its warrant to a member

of the Lodge to which this writer belongs, and our brother refused to "sit" with the individuals, representing themselves to be a Lodge.

A Brother of another Lodge or Jurisdiction desiring to visit, and giving no other assurance of *his right to do so* than that intimated in a request for an *examination*, has no right to demand of the Lodge he proposes to visit the exhibit of its charter, as a condition precedent to the examination. He has elected to visit a Lodge recognized publicly as a Masonic institution and is himself unknown. In such cases the burden of proof is on the applicant, and for such a visitor to demand the charter *without trial* is impudent or irregular. After trial and *before* entering the Lodge we always show the charter if requested to do so. The visitor must prove his right to inspect the charter, and *then* his *request (not demand)* to that effect, is complied with. We know of no other rule in Mobile, and the "Brother of Mississippi" alluded to above must have blundered in making his demand *before* he had proved his *right* to "sit with the individuals" alluded to. He will probably learn more of Masonry as he grows older and avoid similar errors in the future. *We* have had to do with a few brash visitors of this description, and always wished them better training in the etiquette of the Lodge."

M. W. Bro. Palmer J. Pillans (Mobile), Grand Master.
R. W. Bro. Daniel Sayre (Montgomery), Grand Secretary.

ARKANSAS.

Held at Little Rock, October 9th, 1876.

M. W. Bro. M. L. Bell, Grand Master.

Number of Lodges, 332; represented, 82; initiated, 382; members 8,081; receipts, $5,340.31. Annual Communication, 38th.

The Grand Master opens his address with some serious reflections on their present situation, and material and moral surroundings, in which he says:—

"While we can but rejoice at the material prosperity of our State, the abundant crops, and the general peace and prosperity that reign throughout the land, can we congratulate ourselves upon equal progress in education and refinement, goodness and purity among the people? It has become too much the fashion to say that the world is growing worse, and to regret the good old days of our youth. There are perhaps, more integrity and religion among the people, than there were a half century ago. Because bad men have succeeded in getting into high places, and governments have apparently become corrupt, we must not charge humanity with being more corrupt than formerly. There is much good in the world, though it is modest and does not obtrude itself upon public notice."

He again calls attention to St. John's College, where the orphans of deceased Masons are educated free of charge. He reports six new Lodges.

The following resolution was adopted :—

"*Resolved*, That virtue and intelligence being among the true bulwarks of Masonry, and in order to increase the dissemination of useful Masonic literature, the *Masonic Jewel*, published at Memphis, Tennessee, is specially recommended to the Subordinate Lodges of this Grand Lodge, and to members of the fraternity at large."

A proposition to remit one-half of the Grand Lodge Dues, on account of the "extreme pressure in money matters, and low price of produce," was negatived.

On Lodge attendance, the following was adopted :—

"This Grand Lodge long ago decided, and has reiterated, what is the rule in relation to Lodge attendance. If a brother, from remoteness of residence, age, infirmity, or other good cause, cannot attend the Lodge meetings, and aid in the work, etc., the Lodge will excuse him from attendance; but surely, until this is done, if he fail or neglect to attend for the time fixed in the By-Laws of his Lodge, and is summoned to show cause for his delinquency, he should, as a good Mason, pay some respect to the summons and the Lodge, and, failing in this, he cannot complain if the W. Master declare him suspended under the By-Laws. But inasmuch as the Master did not exercise his official province at the time the delinquency was ascertained, but permitted the Lodge to lay the matter over for the remainder of the year, it would be safest when the matter is remanded to the Lodge, to give the delinquents a new notice, and maybe they will do better than before, and, if not, the Master can declare them suspended."

It was decided that any member of a lodge may hold office therein, although he may reside out of the jurisdiction.

The following were adopted :—

"Your Committee on Foreign Correspondence respectfully recommend that the resolution heretofore passed by this Grand Lodge, declaring non-intercourse with the Grand Lodge of Canada, be rescinded, and that our fraternal hand be extended to the Grand Lodge of Canada."

"Your Committee on Foreign Correspondence recommend that the Grand Lodges of Manitoba, Prince Edward Island, and Wyoming, be recognized as legally constituted, and that we extend to them a fraternal greeting."

"*Ordered*, That the question as to recognizing the Grand Lodge of the Indian Territory be laid over until our next Annual Grand Communication."

The average attendance in St. John's College was 45; including 35 beneficiaries. The cost for the next year is estimated at $3,200.

Affiliation fees were abolished, which we think a wise move.

Bro. George Thornburgh reports on correspondence. In his opening he says :—

"He desires, now, to say, that if he has written a single word which will in the least offend any brother, he asks to be forgiven, for such was not his intention. The work was done hastily. Every word was written. The scissors and paste were not used at all. Doubtless, if he could have overhauled it, he would have left out some things. To the Grand Lodge he would say, look upon it charitably; to his brother foreigners, handle him tenderly for his youth."

In his notice of Canada for 1876, he says :—

"A few of the Craft became dissatisfied with the Grand Lodge of Canada, and thought they would put up one to their notion, without authority of anybody else and without any respect for Masonic law or usage, they announced themselves "The Grand Lodge of Ontario." About fifty of the instigators and aiders of the monstrosity were expelled from all the rights and privileges of Masonry."

Under "Illinois" we find a new view of the restoration question:—

"They do one thing in Illinois which we do not approve; that is, reinstate a Mason into good standing in the Order, but not into membership in the Lodge. We don't think any Lodge should be authorized to throw a man upon the Craft at large whom they are not willing to take into their Lodge. If he is not good enough for them, he is not good enough for other Lodges, and should not be reinstated at all."

The above contains food for reflection. We think it will puzzle some of those who hold the opposite view to answer it satisfactorily. It would simplify matters greatly, if "restoration" were understood to mean exactly what the dictionaries say it does mean, that is, "the act of replacing in a former state."

We think he is sound on the "quorum" :—

"Now, we have some objections to that action :

First—We know of no *law* or *reason* for fixing the number necessary to open a Lodge at seven, for we are told that "three or more" compose a Lodge of M. M.'s.

Second—It requires the entire seven to be members of the particular Lodge opened. There might be fifty Masons present, and six of them members, yet it could not be opened."

We also copy part of his conclusion :—

"The dreaded task is done. I began the work with visions of mountains of dry, uninteresting reading before me. I look back upon it as a work rather to be courted than avoided. Not because of my ability to perform it, but because I have been brought by a way I knew not. I have been led in paths I had not known. My views on Masonry and its triumphs have been exalted. On every hand I have found the evidences of an onward and upward march. I have seen what Masonry is doing for the destitute by her Boards and Committees of Charity. I have seen how the widow and the orphan are tenderly cared for in Masonic "Homes." I have seen Masonic Col-

leges erected for the education of the head *and heart* of sons and daughters. I have seen the best men of the Nation, in the ranks of the Craft, battling for fraternity and systematic benevolence. I have seen our tried and trusty leaders fall, here and there, in the battle of life; but there were strong hands, brave hearts and noble souls ready to receive their mantles. I have found that Masonry is not dead, nor sleeping, but is wielding a greater influence, year after year, in behalf of fallen humanity. Occasionally a pebble is thrown upon the surface, and a ripple is created, but, in its attempts to widen, it is met by the waves of brotherly love, relief, and truth, and is driven back amid the shouts of the Craft, crying, "Glory to God in the highest, on earth peace, good will to man."

M. W. Bro. M. M. McGuire (Dardanelle), Grand Master.
R. W. Bro. L. E. Barber (Little Rock), G. Secretary.

BRITISH COLUMBIA.

Held at Victoria, February 17th, 1877.
M. W. Bro. F. Williams, Grand Master.

Number of Lodges, 8; represented, 7; initiated 18; members, 312; receipts, $579.25; Annual Communication, 6th.

The Grand Master visited all the Lodges during the year except one, and found them in a prosperous condition. He says:—

"Our Lodges on the whole are in a prosperous condition, and the statistical reports that will be laid before you, if they do not show any marked increase in membership, the result may be attributable in some measure to the stringency of the times, and perhaps also to a closer discrimination as to the proper material for the building. One fact I can assure you of, and that is, that the Order to-day is on a sounder basis than ever before in this jurisdiction; and were the example set the craft in this Province by Ashlar Lodge, No. 3, which you are aware was constructed by the junction of Nanaimo Lodge, No. 3, and Caledonia Lodge, No. 6, imitated by the Victoria Lodges, in making two out of the four Lodges, and also acquiring a building of their own, I believe the craft at the capital would not be behind their Nanaimo sister in increased prosperity."

"The same great necessity to the Craft, alluded to by both my predecessors, for a Masonic Hall in the City of Victoria, still exists; but owing to (as I imagine) the depressed state of trade and great uncertainty in regard to our Province in connection with Canada—Masonry, like everything else, has been brought to a stand-still, but I am in hopes there will soon be a change for the better."

From the report of the Board of General Purposes, we take the following:—

"1. The Board of General Purposes in submitting their Sixth Annual Report for 1877, have much pleasure in reporting the healthy condition and a slight advance in the prosperity of the craft in this jurisdiction. The additions are small, but it is to be hoped of good material."

"4. Invitations having been received by the M. W. the Grand Master and the Masters of the different Lodges, from the Dufferin Reception Committee, inviting the Masonic fraternity to appear in regalia and participate in the reception of Lord Dufferin, Governoor General of the Dominion of Canada, the opinion of the Board of General Purposes on the propriety of taking such a step was requested, and at its second meeting this Board unanimously resolved, as follows:—

"That the Board of General Purposes, finding no Masonic work to be done, deem it inexpedient to turn out as Masons on the reception of the Governor General of the Dominion of Canada.

"5. The question of the recognition of the Grand Lodges of Indian Territory, Dakota, Wyoming, Manitoba, and Prince Edward Island, which was referred to this Board at last session of Grand Lodge, having been thoroughly discussed, it was

"*Resolved*,—That the Grand Secretary be requested to communicate with the above recognized Grand Lodges, and to extend to them the fraternal recognition of the Grand Lodge of British Columbia, and also to forward to each Grand Lodge copies of last year's proceedings."

We think the Board were correct in not authorizing the appearing as Masons, when no Masonic work was to be done.

M. M. Bro. Frederick Williams (Esquimalt), G.M.

R. W. Bro. Eli Harrison, Jr. (Victoria), Grand Secretary.

CALIFORNIA.

Held at San Francisco, October 10th, 1876.

M. W. Bro. John M. Browne, Grand Master.

Number of Lodges, 201; represented, 175; initiated, 580; members, 11,931; receipts, $20,033.75. Annual Communication, 27th.

The G. M. refers to the lack of attendance at Lodge meetings, and thereon discourses as follows:—

"As a result of my varied association with officers and members of Lodges, I shall offer remarks critical in their nature, aiming to exhibit causes which have tended to perplex and disturb, and, to a greater or less extent, impair the usefulness, interrupt the harmony, and injure the reputation of the Lodges where these causes are in force.

"One has been of general prevalence. I have reference to the lack of attendance at Lodge meetings. Many apparently believe that, without an official position, there is no necessity, duty, nor obligation which requires their presence—little considering the advantage to be derived from counsel or by the display of a zeal that warms and an interest that provokes renewed exertion on the part of the Master and his officers to give repute and efficacy to the Lodge, when encouraged and stimulated by the assurance that their efforts are appreciated. Excuses are valued in proportion to their worth, but are worthless when offered by the indifferent, who are not only useless but positively hurtful to the Craft.

"Then come the dronish or holiday Masons, ever on the alert to enjoy a right or privilege, but never working, nor seen with the faithful, except at a banquet or a public ceremony, too lukewarm even to assist in the obsequies of a deceased brother—and these men are Masons. Had they a realizing view of their position, most truly could they acknowledge and explain with quaint old Thomas Fuller, "Lord, I discover an arrant laziness in my soul."

"Another class would attend were the workings of the Lodge made more attractive, and this leads directly to the many times repeated recommendation that greater care be taken in the selection of officers, and that those officers be ever active and efficient in duty and affable and considerate in their relations with the brethren. That one is simply a favorite by reason of being a good fellow, in common parlance, is surely no qualification in itself for the important position of Master, but dignity, excellence, and intelligence are essential requisites, combined with a calm and judicial temper. Masters ought to have enough knowledge of the work and lectures to claim and attract attention, and be conversant enough with law and parliamentary usage to have their rulings properly respected and cheerfully obeyed. I would have every Master so well acquainted with his duties that the very feeling of being right will constitute power, and then the brethren, impressed by his knowledge, will be willing to yield a ready obedience. Masters must be Masters in their work of administration, but in the exercise of authority the rights of the governed are to be heeded and protected, and the authority is to be acknowledged and not arrogantly displayed. Responsibilities will be met and confidently treated, if the assurance of being correct comes from sound reasoning, derived from a complete acquaintance with the subject considered. Masters, to receive the respect of others, must so act that they can honestly respect themselves—not only practicing the greater, but the lesser virtues—those amenities which society expects and the gentle in manner perform, and in the exercise of command they should be mindful that to master one's self is the first condition of healthy thought and action."

He treats of a large number of topics in an able manner, and at considerable length. We make the following extracts, which are worthy of particular attention:—

"What should be done with non-affiliates? This is a question which agitates the Fraternity in this and other jurisdictions. Non-affiliation is a silent though potent cause of injury to Lodges, by retarding growth, limiting action, and depressing ardor. Non-affiliates are an inert mass, a barrier to the more perfect success of the Order; and by very inaction they are stumbling blocks in the way of the zealous, more detrimental in passivity than our enemies in activity. What, then, shall be the disposition of these useless leaden weights? Conciliation is one method; legislation to compel, under penalty of expulsion, is another. On principle I am in favor of abolishing the affiliation fee, that no financial impediment, however slight, may interpose to hinder a dilatory brother from returning to the Lodge, since by some its demand may be regarded as inciting non-affiliation, (a sorry loophole indeed,) while frankly avowing my belief that the moderate sum required would be no hindrance to the brother, if he were really anxious to return.

"In a locality in this State there are two Lodges with a combined membership of less than one hundred and eighty, where the number of the unaffiliated amount to nearly two hundred. Here it is evident that other causes besides the affiliation fee operate against applying for admission. Even the proposed amendment to the Constitution concerning the number of negative votes required, etc., to reject an applicant for affiliation, apart from the provisions being antagonistic to ancient Masonic law, which demands a unanimous consent for admission, and, in regarding the ballot as secret, makes the secrecy inviolate, and all innovation to be discouraged, maintaining the established and understood old, in preference to the doubtful and untried new, would hardly smooth the way for the non-affiliate; for under the law he has only, in event of persistent blackballing, to make repeated applications to continue in good standing, and this without the payment of any further dues. To legislate for compulsory affiliation, with a trial and penalty for its non-compliance, is in opposition to the accepted doctrine of freedom in thought and action, and it would not be difficult to conceive or contemplate the results of such an attempt; still, exacting justice would warrant the legislation, although the time may not have come when we can assume its consequences. Again, it may be urged that enforced affiliation could be of no advantage to the Lodge, since unwillingness, equally with indifference, is always injurious to successful prosecution; and if the forfeiture of the benefits of membership is without force in inducing affiliation, the gain to be obtained from compulsion may well be questioned.

"Mention is made of the feeble attendance at funerals, but I have not been informed of any diminution of numbers at banquets. We all have to confess, at some period of our Masonic life, to have been humiliated in witnessing funerals where the absence, or the apparently reluctant presence of brethren, was noticed and remarked upon by the criticising profane. It is rightfully to be expected that every member who can, will attend, and it is greatly to be regretted that a meagre attendance is sufficiently common to cause these remarks."

"A dispensation for the formation of a Lodge at Tuscan City, Arizona Territory, has been refused, because the constitutional requirement for a certificate of qualification of the officers selected was wanting. Subsequent to the refusal to grant a dispensation, I was addressed by the aforesaid selected officers on the propriety of Masons performing certain of the funeral ceremonies when no Lodge existed in the community, they stating, that in a few instances, the brethren at Tuscan had, at the request of a deceased brother, afforded Masonic burial in this manner, to wit: appearing clothed in white gloves and aprons, with a sprig of acacia, and marching to the grave in procession, where the printed funeral service was read, the sprig of acacia dropped, and the public grand honors given. I replied, that in their isolated position of remoteness from any constituted Lodge, to pay the last tribute of respect to a deceased brother appeared unobjectionable, since the act in no way represented a Masonic organization, legal or clandestine, but was simply the employment of a form of burial peculiar to Masonry, and in the instance cited, used by Masons only, who were actually deprived of Lodge advantages; and I therefore expressed the opinion that the practice might be continued until the establishment of a Lodge would render the same unnecessary and unwarrantable, and that this opinion had the force of recognized precedents."

The Committee on jurisprudence report as follows, on a proposed amendment to their Constitution:—

"This amendment proposes to so change the organic law of this jurisdiction, in respect to ballots upon petitions for membership, as to declare the petitioner elected unless there shall be at least three black balls in the ballot box, and to give the petitioner the right, when there are but three black balls in the box, to demand of the parties who cast them their reasons for so doing.

"This proposition, if adopted, would work a very radical change in our proceedings. Our Constitution now requires that the ballot shall be unanimous. If but one black ball appear in the box, the Master must, before declaring the result, order a re-ballot, to determine if perchance the black ball were cast by mistake; but he can permit no discussion of the matter in his Lodge, nor can he delay the re-ballot to another meeting. (Const. Sec. 3, Art. III., Part III.) The ballot must be secret, and, when the result has been declared, no member of the Lodge can divulge his vote or the reasons for it. He cannot be asked or allowed to give his reasons. (Const. Sec. 2, Art. II., Part V.)

"These requirements seem to your committee to be just what the exigencies of the case demand. From time immemorial they have been a part of the fundamental law of Masonry in all the world, and it would not be wise now to adopt new rules in their stead. A Masonic Lodge is a family, and no one should be admitted as one of its components without the consent of all its members. Discord and confusion would be sure to follow if the rule proposed by the amendment were to become the law; and your committee recommend that the proposed amendment be not adopted."

We can hardly imagine a greater change in Masonic procedure, than to allow a demand for the reason of casting a black-ball. To allow such a demand, would destroy the secrecy of the ballot, (which should be maintained with the utmost strictness,) and would, in our opinion, soon put an end to all the Lodges.

The same committee report on "Ontario," and conclude as follows:—

"They did all this upon the theory that there was no Grand Lodge of Ontario—that the Grand Lodge of Canada had no home—and that when in 1867, the names Ontario and Quebec were adopted in place of Upper and Lower Canada, and the form of government was so far modified that they became Provinces of the Dominion of Canada, the Masons of each Province might lawfully disregard their allegiance to the Grand Lodge of Canada and proceed to form Grand Lodges for themselves. The Masons of the Province of Quebec were the first to move in this matter. The Grand Lodge of Quebec was formed, and notwithstanding the protests of the Grand Lodge of Canada and the fact that at the time of its organization its principal officers and members were under suspension, was promptly recognized and its cause actively espoused by a large majority of the Grand Lodges of the United States. Finally, the Grand Lodge of Canada yielded its claim to juris-

diction over the Province of Quebec, and formally recognized that Grand Lodge. Now, the so-called Grand Lodge of Ontario, invoking the same doctine that was urged in the case of the Grand Lodge of Quebec, advances its claim to the Province of Ontario. All the proceedings in its organization were irregular and revolutionary, and not a single Lodge of the Province has joined in the movement; yet we are not a little astonished that some of our Eastern brethren have not come forward to its support. As it is, even our brethren of Maine turn the cold shoulder and forbid Masonic intercourse with the followers of the new doctrine. We do not see, however, the propriety or necessity of such edicts forbidding intercourse. All the participants in the movement have been suspended by the proper authority; and we understand it to be a generally recognized rule that suspended Masons, at home or abroad, are not entitled to receive Masonic courtesies. The Grand Lodge of Canada has ample power, and evidently has the will, to deal with this new rebellious organization and its officers and promoters, without the assistance of any of its neighbors. Your committee therefore recommend that no action be taken in the premises by this Grand Lodge."

We have seldom seen so large an amount of good sense in so small a space, as in the foregoing.

Manitoba was recognized.

We find the following peculiar case in the report on grievances:—

"Your committee, to whom was referred the protest of Bro. David Kettleman against the action of *Woodbridge* Lodge, No. 131, in ordering a warrant drawn upon the Lodge funds for payment for a supper upon the occasion of the installation of its officers, have only to report that the law on this subject is very plain, and that it seems singular that such a case should arise. At the cost of encumbering our proceedings, but with the hope of preventing any recurrence of this error, your committee refer to the proceedings of 1873, report of the Committee on Jurisprudence, pages 174-5, as follows:—

"A Masonic Lodge is established for certain purposes of charity and society, and gathers its funds for the promotion of those purposes. For such purposes it has the inalienable right to expend all its available funds, and, if need be, to call upon its members for unusual contributions. It holds its funds in trust for those purposes *and none other;* and whenever it uses them or allows them to be used for any other, it becomes false to its trust and should be held to strict account. It is humiliating to know, and knowing to confess, that there could be found a majority in any Lodge in this State, with so little appreciation of the spirit and objects of Masonry, and with so little regard for the welfare and good name of their Lodge, as to consent to divert its funds from their legitimate uses and employ them for their private amusements and gratifications. It is well enough, if the members of a Lodge choose to give dinners or collations to their newly installed officers, and can afford to pay for them, that they should do so; but it is simply shameful for them to take the funds of the Lodge to pay the bills."

The Grand Secretary stated that he had often been importuned to affix his signature and the seal of the Grand Lodge

to certain so-called diplomas which had been peddled through the State by Masonic or other bummers; and that he had constantly refused to sign or issue any other diploma than that which has been in use by the Grand Lodge almost from the time of its organization, it being one issued *directly* by that body, on parchment, and signed by its Grand Master and Grand Secretary.

A number of members spoke of the manner in which some of their less experienced brethren had been swindled by the purchase of these highly colored documents, and, by common consent, it was understood that the Grand Secretary should, in his next bi-monthly circular to the Lodges, warn them and their members against the aforesaid bummers and the purchase of their useless pictorials.

A very large amount of business was transacted, apparently in a thorough manner.

Bro. William H. Hill reports on correspondence in his usual able and entertaining style. Canada for 1875 has a good notice.

M. W. Bro. John M. Browne (Vallejo), Grand Master.

R.W. Bro. Alex. G. Abell (San Francisco), Grand Secretary.

COLORADO.

Held at Denver, September 19th, 1876.

M. W. Bro. Oren H. Henry, Grand Master.

Number of Lodges, 23; represented, 17; initiated, 126; members, 1,413; receipts, $1,526.70. Annual Communication, 16th.

The Grand Master reports 4 new Lodges, and one application refused. One of his decisions is as follows:—

"On the 28th day of December, 1875, I received a communication from a member of Pueblo Lodge, No. 17, on behalf of Brother Pascal Girardi, who then resided at Trinidad, where he desired to affiliate with the Lodge, but as he had been made a Mason under the Grand Orient of France, it was supposed that the resolution regarding that body would be a bar to his affiliation. The diploma and dimit of Bro. Girardi were enclosed, by which it appeared that he had taken his dimit five years before the passage of the resolution in question, for which reason I decided that his case did not come within its operation, and that the brother was entitled to affiliate if elected."

His conclusion is excellent:—

"The foregoing is a brief statement of all matters which have required my official action during the past masonic year. I am happy to say that all is harmony and peace within our borders. The Lodges are with hardly an exception in a prosperous condition, and the order

is steadily increasing in strength and influence. Its beneficent power is exerted in a thousand ways, diffusing its blessings on all who come within its sphere. Though venerable with age and enriched by the history and traditions of a remote past, it exhibits to-day all the freshness of a renewed youth. Though the most conservative of human institutions, it adapts itself to every changing condition of life, and is in full accord with the newest developments of modern society. Based on the broadest foundations underlying the nature of man, no change of country or lapse of time can destroy its symmetry, impair its beauty, or weaken its influence. It comes to every man with a restraining, ennobling and sustaining power. It tenders to him its powerful aid in his endeavors for self-improvement. It encourages and assists him in his efforts for success, and in his hour of affliction and adversity, comes with gentle sympathy to comfort his sorrows, and with ever-ready help to relieve his needs. When illness invades his frame, the assiduous ministrations of masonic brethren solace his sufferings, and when it pleases the Supreme Ruler to call him hence, Masonry stands ready to soothe his final moments and tenderly commit his mortal remains to the bosom of mother earth. While his departure is comforted by the assurance that the widow and the orphan shall find a sure protection in her ever present care. Thus in life and in death our institution stands the bounteous source of blessing to mankind."

A committee was appointed to devise a plan for a Masonic Asylum, or house for aged and infirm Masons, their widows and orphans.

A proposition to donate $500 to the Washington Monument Society, was lost after considerable discussion.

Dakota, Manitoba, Prince Edward Island, and Indian Territory were recognized.

M. W. Bro. Harper M. Orahood (Central), Grand Master.

R. W. Bro. Ed. C. Parmelee (Georgetown), Grand Secretary.

CONNECTICUT.

Held at New Haven, January 17th, 1877.

M. W. Bro. E. B. Rowe, Grand Master.

Number of Lodges, 113; represented, 105; initiated, 461; members, 15,011; receipts, $1,257.00. Annual Communication, 89th.

The Grand Master reports peace and harmony. He visited a number of Lodges. The Veterans' Association held their sixth re-union on June 25th. The Masonic Charity Foundation Fund has now on hand $1,839.06. His decisions were not of sufficient importance to specify. On the Grand Lodge of Cuba he says:—

"It appears that thirteen Lodges, (nine regularly constituted with charters from the Grand Lodge of Colon, and four under dispensation), suffering under a long list of grievances, which are set forth at length in the minutes of the Convention, have resolved themselves into a

Sovereign and Independent Grand Lodge, under the name as given above, and severing every connection with, and denying any allegiance whatever to, the Grand Lodge of Colon.

On the other hand, the Grand Lodge of Colon, though subservient to the Supreme Council, has heretofore exercised jurisdiction, and still is in existence. We have therefore presented the anomaly of two Grand Lodges in one State.

The unity of the Brethren in a State under one Grand Lodge has always been held desirable; a division into two or more has been considered deplorable. American Masons have been educated to principles of self-government and unity, and hold that the Brethren in a State are not truly Brethren, unless united under one Grand Lodge.

An eminent Mason and writer upon this subject says, "Wherever competing Grand Lodges have existed in a community, the standard of Masonry has been lowered as a consequence of rivalry, and the Masonic subordination been sadly demoralized."

The Grand Lodge of Cuba, however, present claims that at once appeal to our sympathies and sense of Masonic justice, and although seceders from the Grand Lodge of Colon, are entitled to the careful hearing and consideration of their Masonic Brethren throughout the world. A proper conclusion would be arrived at, it seems to me, by a satisfactory solution of this question: Shall the Grand Lodges of the York Rite ignore the Lodges of the Scotch Rite (where the first degrees are conferred) to recognize a body of seceders from the Scotch Rite, who desire to be acknowledged by the first-named?

I submit to your careful consideration the papers accompanying the Grand Lodge of Cuba, not doubting your disposition to so legislate, that exact justice shall be meted to all concerned."

The following was adopted:—

"*Resolved*, That the members of this Grand Lodge have learned with deep regret of the prolonged and severe illness of our worthy Grand Secretary, R. W. Brother J. K. Wheeler, and they hereby extend to him their heartfelt sympathy in his great affliction, and their sincere wishes for his speedy and entire recovery."

The business transacted was local in its character; and there is no report on foreign correspondence, owing probably to the illness of Bro. Wheeler.

M. W. Bro. E. B. Rowe (New London), Grand Master.

R. W. Bro. Jos. K. Wheeler (Hartford), Grand Secretary.

DAKOTA.

Held at Yankton, June 13th, 1876.

M. W. Bro. Thos. H. Brown, Grand Master.

Number of Lodges, 6; represented, 6; members, 239; receipts, $181.37. Annual Communication, 2nd.

The Grand Master, in his address, says their Grand Lodge has been ushered into existence under the most favorable circumstances, and they have been received with fraternal warmth and kindness. He complains of three Lodges, hold-

ing under the Grand Lodge of Minnesota, which have not joined them, and says:—

"The duty of these Lodges is plainly set forth in the American law touching such cases, as follows: "Where a grand body is founded in a jurisdiction in which there is a subordinate body, the latter at once comes under the authority of the former, and should report to it and obtain a warrant from it." I hope the Grand Lodge will take such action in the case as will be consistent both with its rights and its dignity. That two Grand Lodges cannot harmoniously exercise authority within the same jurisdiction has been repeatedly settled in the past."

They have no organized colored Masons in Dakota, but Bro. Brown thinks they should discuss the question in the interests of Masonry in general. He concludes his address as follows:—

"The principles and rights involved in this subject, appeal as loudly to this Grand Lodge for deliberate consideration and action, as to any other Grand body; and it is not only the privilege, but the duty of Masons to investigate their relations with the Masonic world at large, and take cognizance of questions of general interest, to the end that when the proper time comes, they may be prepared to act wisely. That we are prejudiced against the African race cannot be denied; nevertheless, the fact is just as patent that there is no prejudice in MASONRY against any man, no matter what his color, race, or nationality. There is neither color nor sectarian creed in MASONRY; its broad principles of liberality recognize but one God, and regard the whole human species as one family, who, as created by one Almighty Parent, and inhabitants of the same planet, we are to aid, support and protect. My remarks on this subject have been already extended further than I intended, and yet I have but opened the title page to the question. Feeling, however, that you appreciate the importance of this subject, and that you will discuss the question with due deliberation, I leave it with you.

The harmony and prosperity of Masonry within this jurisdiction will depend much upon the action of the Grand Lodge.

While there is but little in the business of the past year to be reviewed or acted upon, we should, as far as possible, anticipate the needs of the fraternity under our care, and supply them as far as in our power."

As regards their relations with Minnesota, it was resolved,

"That in the opinion of this Grand Lodge, the M. W. Grand Lodge of Minnesota has been infringing upon the rights and authority of this Grand Lodge, and that although we cannot undo what has already been done, we protest against the further exercise of authority on the part of the Grand Lodge of Minnesota within our jurisdiction, as the exercise of such authority is, in the opinion of this Grand Lodge, unlawful, without precedent, and subversive of the peace and harmony which should exist between all Masonic Lodges."

M. W. Bro. H. H. Blair was elected Grand Master, but as

we cannot find his name among the list of members, we presume he belongs to Minnesota, or elsewhere.

R. W. Bro. Mark W. Bailey (Canton), Grand Secretary.

DELAWARE.

Held at Wilmington, October 4th, 1876.

M. W. Bro. George W. Chaytor, Grand Master.

Number of Lodges, 22; represented, 21; initiated, 52; members, 1,219; receipts, $778.64. Annual Communication, 70th.

The Grand Master delivered a very good address. They have been blessed during the past year with good-fellowship and a reasonable degree of prosperity. On renting a Lodge-room to a Society of Grangers, he decided:—

"I deem it extremely improper to open our Lodge-rooms to profanes. No good can result, but much harm may from such a custom. It would be improper to rent to the Grangers, or any other Order not *purely* Masonic; and then, only for Masonic meetings."

On shortening the time for the degrees, he says:—

"During the year I have had two applications to shorten the time between the degrees. In both cases I refused. The time now fixed by the By-Laws I consider quite short enough under the best circumstances, and quite too short in a majority of cases. Proficiency should govern all advancements. No one should be advanced unless he be *proficient*, and in the Lodge established *his right* to advancement without peradventure. The test fixed by Lodges should be *full, complete, thorough*. Holding these views it was impossible for me to accede to the wishes of my Brethren."

He issued one dispensation for a new Lodge. On foreign relations, he thus reports action:—

"Our Grand Marshal, Brother Jacob F. Mynich, intending to visit Europe, I concluded to embrace the opportunity of obtaining informasion on certain masonic matters, some of which are frequently brought before the Craft. I therefore commissioned him as a Special Representative to the Grand Lodges of England, Scotland and Ireland, and furnished him with instructions, which the following is a synopsis:

1st.—A knowledge of the written vouchers required and tests exacted from visiting brethren.

2nd.—Obtain a knowledge of the work in the three symbolic degrees, and the degree of Past Master.

3d.—The treatment extended to applicants for relief, and the manner of conducting their general charities. Also if schools or institutions for the care of widows and orphans of Masons are maintained by the Grand Lodge.

4th—The style of keeping the records and general mode of keeping accounts, etc., also rates of fees, dues, etc., and what system is used to collect Lodge dues, if any they have.

5th—Request a regular exchange of the Proceedings.

Brother Mynich, as far as his time and opportunities would permit

has fulfilled his commission, and his report marked [D] is present for your consideration.

In his visit to the Grand Lodge of England, I regret he was so unfortunate as not to meet the Grand Secretary, who I have every reason to believe is a *gentleman* and a Mason. The person present, and representing himself as the *factotum* of the office, was a fair example of what one conceives to be the character of such a creature. He was rude in his manner and grossly disrespectful to the Representative of this Grand Lodge, and consequently to the Grand Lodge. Bro. Mynich learned that his name was Buss.

In Scotland and Ireland his receptions were very different. There he was fortunate to meet not only Masons but gentlemen who extended to him every courtesy in their power. For which I beg leave to return my acknowledgments."

Bro. Chaytor is in favor of their Masonic Mutual Benefit Association. He also has his say on the colored question :—

"The *thing* though it possesses the germs of trouble is really farcical. I will now give you in brief the history of negro Masonry, that you and others may see that this Grand Lodge does not hold its objections upon the basis of either race or color—it is the want of legality that has and ever will prevent us from recognizing them as Masons, or holding fellowship with any Grand Body or Bodies who may do so.

It is asserted that Prince Hall and a few other colored men were made Masons in an Army Lodge connected with the army under General Gage at Boston, on or about the 6th of March, 1775. If this statement is true, Prince Hall was a legally made Mason. These colored Masons seem to have been greatly pleased with the honors thus conferred, and when the British evacuated Boston, they congregated and established a Lodge in that City, which they continued to work for several years without a shadow of authority. In 1784 they applied for a warrant to the Grand Lodge of England, but did not receive it for some three years, 1787. At this time and from 1777 there had been an independent Grand Lodge in Boston. This Grand Body possessed a lawful jurisdiction over all lodges located in Boston and Massachusetts, and was the proper and only legitimate Body to apply to and receive warrants therefrom. But Prince Hall made his application direct to the Grand Lodge of England, and owing to the embittered feeling then existing towards the successful nation of rebels, granted the prayer and issued a warant for a Lodge, to be styled African Lodge, No. 459. At some period it appears that the name was changed to Prince Hall Lodge, and this became subsequently Prince Hall Grand Lodge.

While working as a Subordinate Lodge it assumed the right to issue dispensations to form new lodges. In 1797 a dispensation for a colored Lodge to be held in Philadelphia was issued, and several others afterwards: one in Providence, Rhode Island, and one or more in Massachusetts. Prince Hall died in 1807, and in 1808 two of this Prince Hall Lodge's illegal subordinates, the one in Philadelphia and one in Providence met with Prince Hall Lodge and formed a Grand Lodge. From this illegitimate source all the negro lodges in this country have their origin.

No matter how honest and sincere the present bodies of negro Masons may be, they are to all intents and purposes clandestine. And it is needless for me to say to you that clandestine lodges are

without the pale of recognition by regular Grand Lodges or their Subordinates. The action already taken by the Grand Lodge of Ohio is in violation of law, usage and custom, and that if any such step had been taken by one of our Lodges it would cause its Charter to be arrested and all the members taking part therein to expulsion."

The report of Bro. Mynich on his visit to Great Britain was read and filed. We regret that it was not published, as it would have probably given some interesting information.

From the proceedings, we copy as follows :—

Brother Joseph W. H. Watson requested the Grand Master to give his decision on the following :

"There is a great want of uniformity among our Lodges in voting upon the petitions of candidates. Some vote for each degree as they are to be given ; and others vote for the *three* degrees at one and the same time. We think this irregularity should not exist, and desire the matter to be settled by you. If in order we would be pleased to have your decision."

Decision—"If it meets the wishes of the Grand Lodge, I will comply with the request of Brother Watson.

Formerly Lodges met and worked only on the First or E. A. Degree, when all things worked to Line and Rule. Later, they obtained the right to work the Three Degrees. Accustomed to transact all business in the E. A. Lodge, when the privilege to work the F. C. and M. M's. Degrees were granted the old time custom of transacting business in the E. A. Lodge was retained, and Lodges of the F. C. and M. M's. Degrees were only opened for instruction or work. When either the F. C. or M. M's. Degree was to be conferred, a petition and ballot was required, and the law governing the ballot in the First also governed it in the Second and Third Degrees. At a still later period all the business and the voting upon petitions were transferred to the Third Degree, and the vote upon the application of candidates necessarily covered all the degrees. The Lodge of M. M. being the superior its acts could not be subjected to the revision or inquiry in Lodges of the First and Second Degrees, which were under and subordinate to its control.

Formerly, to be made a Mason, *i. e.* to receive the First Degree was to receive also the privilege of membership. The change made in the transfer of business carried the membership with it, and since then to become a member of the Lodge, you must have obtained the Degree of M. Mason.

(Such is a brief review of the history of the business relations of Masonic Lodges—a more full and clearer statement will be found page 268, Proceedings 1875.)

Therefore, I hold that a *fair* ballot in a M. Mason's Lodge on the petition of an applicant to be made "a Mason and admitted a member" covers all the Symbolic Degrees. And all our Lodges will hereafter be governed by this decision.

A vote upon the proficiency of the candidate must be taken, but *not by ballot.*

Nothing here decided, will be construed to prevent the right of Masons to stop a candidate in his progress by objection. If objection is made after the vote is taken, and prior to initiation, it has all the

force and *character* of a *black ball* and *no inquiry* can be made of the party so objecting. If, however, the objection comes after he has been made an E. A. Mason, the party making it *must prefer charges*, and the candidate put upon his trial."

Brother Ramon Illa, Master La Fraternedad Lodge, No. 387, New York, being present as the Representative of the "*Gran Logia de la Isla de Cuba*," asking for the recognition and reception of that Grand Lodge into the family of Grand Lodges, presented the following communication, which was read.

"Brethren: On the first day of August, 1876, nine regularly constituted Lodges, held a convention in the City of Havana, and resolved to institute a Sovereign and Independent Grand Lodge, under the name of *Gran Logia de la Isla de Cuba, Habana.*

These Lodges had powerful causes to act as they did, and it is clearly proved in the accompanying printed copy of the minutes of said Convention. They were submitted to the jurisdiction of a Supreme Council, which ruled over their Grand Lodge and compelled them to accept as active members all those of the 33° who did not pay any fees whatever and enjoyed all the benefits as Master Masons; the Masters of Lodges being directed to vacate their seats at the approach to the East of any of these high grade Masons.

In the long period of sixteen years, no accounts have been given to the Symbolic Lodges of their funds, which were always collected by the Treasurer of the Supreme Council.

All this considered, as well as many other reasons stated in the minutes, they have felt the necessity of creating this Grand Lodge wholly independent, severing every connection with the advanced degrees of Masonry, and denying any allegiance whatever to the Grand Lodge of Colon, which is subservient to the Supreme Council, and without power to legislate for itself.

In doing so, they have proceeded in the deep and rooted conviction that Symbolic Masonry ought to be entirely separated from the advanced degrees, and taking as their standard the way these Masonic Bodies are instituted in England and in this Great Republic.

Having been nominated Representative at large of the Grand Lodge *Isla de Cuba*, as it appears from the said printed copy of the minutes and from the circular to all Masons, annexed to the minutes, and whose originals in the Spanish language are in my possession, I have the honor of laying all these facts before you, asking of you the recognition by your Grand Lodge, of this as a duly and lawfully constituted Grand Lodge, most desirous of establishing friendly and fraternal relations with your Honorable Body, and with all the Grand Lodges on the surface of the Globe."

Report.—"The undersigned, your Committee to whom was referred the petition of Worshipful Brother Ramon Illa, Representative of the *Gran Logia de la Isla de Cuba*, praying that the Grand Lodge of Delaware do recognize the said *Gran Logia de la Isla de Cuba*, as the Grand Lodge A. F. and A. M., of the Island of Cuba, duly and lawfully constituted, beg leave to report, that: They have had the subject under careful consideration, and, aided by the accompanying minutes of the Convention of nine regularly constituted Lodges, and of four under Dispensation, and by other documents submitted to them, have reached the conclusion that it would be prudent, wise, and within the limit fixed by safe precedents, to grant the prayer of the petitioner.

We, therefore, respectfully recommend the adoption of the following, to-wit:

Resolved, By the Most Worshipful Grand Lodge of Delaware, that we hereby recognize the *Gran Logia de la Isla de Cuba* as the duly and lawfully constituted Grand Lodge of the Island of Cuba, to whom we do now extend the right hand of fellowship, and offer this expression of our fraternal regards."

Bro. Illa then returned thanks for this, being the first recognition extended to the Grand Lodge of Cuba.

Among their Standing Regulations, we observe the following on Masonic funerals, which meets our views exactly :—

"1st.—That to bury the dead is not an ancient Masonic prerogative, and only when a *proper* request is made does it become an *obligation* on the Craft.

2nd.—The performance of the solemn services required by Masonry over the remains of a Brother is *Masonic Labor*, and the Lodge while so engaged is performing Masonic labor, and *must* have, therefore, *absolute* and *complete control*, and cannot permit any but *Masons*, in good standing, to take *any* part therein.

3rd.—That when any non-masonic association declares its determination to participate in said Labor, such as having a portion of pall-bearers, or the placing of emblems on the coffin, or the performance of their burial service: it shall be the duty of the Master of the Lodge to peaceably retire to his Hall and close the Lodge; thus avoiding all strife, and discord, and unpleasant discussion."

M. W. Bro. Thomas N. Williams (Seaford), Grand Master.

R. W. Bro. William S. Hayes (Willmington), Grand Secretary.

DISTRICT OF COLUMBIA.

Held at Washington, November 8th, 1876.

M. W. Bro. G. L. Johnson, Grand Master.

Number of Lodges, 21 ; represented, 20 ; initiated 133 ; members, 2,783 ; receipts, $1,806.60. Annual Communication, 66th.

The Grand Master reports one new Lodge, to work in the German language. The Grand Officers made the usual annual visitation to each Lodge, and found them in good order, and enjoying harmony and prosperity in a great degree. At each of these visits they had a lecture or a reading, and this custom adds very much to the interest of the meetings.

Bro. Joseph S. McCoy, Grand Lecturer, has proved himself to be most thoroughly qualified for the position. He evidently spares neither time nor trouble in performing his arduous duties. His report for the past year is :—

"In accordance with the constitutional requirement governing, I have the honor to report that I have visited the several constituent Lodges of this jurisdiction as frequently as practicable.

Wherein I have failed so to do, such failure was owing either to the

absence of work by the Lodge affected, or because it became imperative to be present at another Lodge meeting on the same evening, to participate in its work. In view of the present number of Lodges, as well as the distance of some of them from a central location, it is becoming a matter of bare possibility to be present with them as frequently as contemplated by the Grand Lodge Constitution.

The advent of the Masonic year now drawing to a close, ushered, probably, the largest number of newly-elected and appointed officers in the constituent bodies known in this jurisdiction. To meet the pressing demands for immediate instruction, a meeting of the Masters and Wardens was held immediately subsequent to my installation, at which it was decided to hold weekly and semi-weekly schools of instruction. In accordance therewith schools for that purpose were inaugurated, and were continued, save during the months of July and August, until interrupted by Grand Lodge visitations now closed. This, aside from unremitting private instruction.

The assiduity, attention, and enthusiasm of the officers for whose benefit the schools were predicated and established was greatly beyond precedent, and merits the most flattering commendation. With such encouragement, so liberally extended, the schools, instead of being in any way monotonous, became sources of gratification and pride.

Since the last annual communication of the Grand Lodge a new gem has been added to the diadem of our fraternity, and it affords me pleasure to report that the officers of Arminius Lodge (U. D.) have proved themselves competent to discharge the duties which have devolved upon them. The work of that Lodge is in accordance with the Ritual of this jurisdiction.

In relinquishing the office of Grand Lecturer, which I do unreservedly, I desire to return my thanks to the officers with whom I have been so intimately associated during the past year, and to testify to the cordial support by them uniformly exhibited."

Bro. McCoy was elected Grand Junior Warden, and Bro. John Lockie, P. D. G. M., succeeds him as Grand Lecturer.

During 1876, the Lodges disbursed in charity $3,174.39, which would have been far exceeded, except for the active co-operation of the St. John's Mite Association.

The portraits of the Past Grand Masters were ordered to be procured. The Library now contains 2,710 volumes. The constitution was amended to read as follows:—

"No Lodge shall expel a member for non-payment of dues; but by a vote of the Lodge, after one month's notice to him, he may be dropped from the rolls, but shall be reinstated on payment of arrearages, if paid within one year from the time he was dropped; if not, he shall be reinstated only on application and by a majority vote and payment of dues to the time he was dropped."

Memorial pages are set apart for Bro. Roger S. Weightman, who was Grand Master in 1833, and died at the age of 90; and Bro. J. E. F. Halmead, Grand Master in 1864.

Bro. Wm. R. Singleton reports on correspondence. He was confined to 80 pages, and is therefore careful about his

selections, and not so free with his comments; but nevertheless, he manages to give a first rate report. Canada for 1876 is noticed.

M. W. Bro. E. G. Davis, (1,711 Fifteenth Street N. W.,) Grand Master.

R. W. Bro. Wm. R. Singleton, (517 Seventh Street,) Grand Secretary.

FLORIDA.

Held at Jacksonville, January 9th, 1877.

M. W. Bro. Enos Wasgate, Grand Master.

Number of Lodges, 71; represented, 51; initiated, 119; members 2,212; receipts, $2,307.00. Annual Communication, 48th.

The Grand Master visited a number of Lodges and finds our cardinal tenets generally practiced. He recommends a school of instruction to be held after the close of Grand Lodge. He reports two new Lodges, and the following decisions:—

"1. Would the W. M. be authorized to give masonic burial to a non-affiliated Mason who has applied to the lodge for affiliation and been rejected within a year?

Answer—It is no fault of his that he is non-affiliated, and if his conduct has been that of an upright Mason, his request should be complied with."

"3. Can a lodge receive the petition of a person who has been rejected in another lodge?

Answer—Yes, if he is now out of the jurisdiction of the Lodge which rejected him and has lived continuously within the jurisdiction of this Grand Lodge for the space of one year, and six months in the jurisdiction of the lodge where he petitions. One year, however, must have intervened since he presented his former petition; and it would be well to inquire of the rejecting lodge if they now know of any reason why the applicant should not be made a Mason."

"5. At the annual election of officers, is it the duty of the retiring Master or the Master elect to make the appointments?

Answer—The master elect has the sole right to make all the appointments, but the Senior Warden elect has the right to nominate the Junior Deacon."

We are glad to notice that, in Florida, they do not agree with the doctrine of eternal jurisdiction over rejected candidates, which obtains in some other jurisdictions. The decision on this subject above quoted, contains all that is necessary, only with us, the candidate must have resided one year in the jurisdiction of the Lodge.

Bro. Wasgate believes that only one ballot should be taken for the three degrees, and he recommends the changing of their constitution in this respect. We agree.

The Committee on returns give praise to several Lodges for their neatness. A prize of $5 is offered for the best return next time; which we think is rather a good idea.

The following novelty appears in the report of the Deputy Grand Master; but the temptation to "carry the war into Africa," was bravely resisted:—

"A petition was received from a number of brethren, therein named asking for a dispensation to establish a lodge at Pesth, in Hungary, which was referred to the Committee on Foreign Correspondence, upon whose report, the application was refused, upon the grounds that a Grand Lodge existed there, and that *we* would not trespass upon *its* jurisdictional rights."

M. W. Bro. Enos Wasgate (Jacksonville), Grand Master.
R. W. Bro. D. C. Dawkins (Jacksonville), Grand Secretary.

GEORGIA.

Held at Macon, October 31st, 1876.

M. W. Bro. David E. Butler, Grand Master.

Number of Lodges, 307; represented, 271; initiated, 529; members, 14,475; receipts, $14,981.72. Annual Communication, 90th.

The Grand Master opens his address with a reference to the pestilence afflicting the cities on the seaboard, which caused the brethren much suffering and destitution. He had issued a circular calling for contributions for their relief, which was responded to by many of the Lodges. The inland Lodges are reported prosperous. We notice in this address rather a queer proceeding on the part of the Grand Master, by which he enabled a Lodge to get rid of certain brethren, in what appears to us a very improper manner.

"Having been directed, at the last Communication, to look into the affairs of St. Thomas Lodge, No. 49, at Thomasville, with power to act in the premises, I went to Thomasville on the 12th of last January. The following day was spent in conference, seperately and privately, with as many brethren as I could find. The conclusions to which I came, resulted in the following proceeding, and which will fully appear in the returns to this meeting, to-wit:

The charter, jewels and property, with the records, and everything belonging to St. Thomas Lodge, No. 49, was surrendered to the Grand Master, on his demand for them. This was proper, according to his best judgment, after a full examination into the facts and situation had been made.

A meeting of all the members who had been notified beforehand, and as many more as could be found that day, was had on the night of January 13th. The attendance was large, and everything done was performed in peace and harmony.

At the proper time, the Grand Master gave notice, and caused it to be proclaimed, that for good and sufficient reasons moving him thereto,

and by virtue of his authority, St. Thomas Lodge was then and there closed, and its charter, jewels, property, and records all forfeited to the Grand Lodge of Georgia, and in his possession as its rightful representative. This proceeding was consented to, and acquiesced in, by all present.

When this had been done, the Grand Master requested certain brethren to retire. He then, as your officer, held quiet and full possession for you, of all the property once that of St. Thomas Lodge, No. 49.

The remaining brethren were then constituted into a new Lodge, under a dispensation granted for that purpose and at that time. When the forms necessary to this object were through, the Grand Master solemnly turned over to the new Lodge all the jewels, property and records of the old Lodge to the new, and caused the proper records to that end to be made on the minutes.

Thus, in this case, I have discharged this duty, and believe that "peace and harmony" have been restored to the Craft in that place, and hope for good results to follow."

The "certain brethren" who were requested to retire, must have been considerably astonished at what took place after they left. They suddenly found themselves "out in the cold,"—the Lodge going on as usual, with all the property and books of the old Lodge, and all the old members, except them, and they not able to enter as heretofore. We can fancy them asking each other, "Why is this thusly?" "How is this so?" They must have come to the conclusion that they were not exactly posted on the work, that there was a way of doing things that they never heard of, and that the powers of the Grand Master were not to be sneezed at. Seriously, however, we dare say that these brethren had rendered themselves obnoxious to the rest, but we cannot approve of this method of exclusion. It is possible that peace and harmony, obtained at the sacrifice of principle, may be purchased too dearly.

Bro. Butler speaks of the Southern Masonic Female College as doing well. On decisions he says:—

"I have rendered a great many authoritative opinions during the past year. The most of them have been satisfactory. None, I believe have involved any new question of Masonic law. Some had complications which I could not readily untangle, and I directed that they should be brought here for your consideration.

Such is the perversity of human nature, even among Masons, that an ingenious wrong-doer, sometimes in office, would puzzle the wisdom of our ancient Grand Master Solomon, could he be here, to read the ponderous and conflicting inquiries which are often made. As I have not learned all which can be known, and some of the questions asked were too hard for me, I have promptly said, in reply 'I do not know.'"

From the report on the College we learn that—

"It was originally a local Institution, intended for local advantage, and supported by local patronage, but nearly a quarter of a century ago it came into our hands, under the solemn Masonic pledge that we would care for its prosperity and interests. The late war found it dispensing its good with lavish hand throughout the length and breadth of our country. The war left it feeble, broken, prostrate. In the language of the address made several years since by its Board of Trustees: "The people of our Sunny South, accustomed to ease and plenty, were reduced by the results of the war to indigence and want. In the year 1866, an effort was made to re-organize a Board of Instruction, and re-open the Institution, but although there was evidently an increased necessity for the thorough education of females, our people found themselves wholly unable to meet the expenses of tuition, even in the literary department, and on that account the patronage of the College was limited, and of that number many were taught without compensation, and so it has continued until this time."

Its failure, then, to meet the obligations imposed, was, therefore, the result of misfortune for which neither the College nor its managers can in any way be held responsible. This is briefly its past and present. What its future will be, depends upon the action of those whose solemn duty it is to care for the widows and orphans of our brethren dead and gone."

We agree with the following decisions of the committee on jurisprudence:—

"1st. Has a brother the right to cast a black ball in a case of advancement, without preferring charges?

Your Committee agree, that a brother, under Masonic ruling almost universal, has such right.

The secrecy and freedom of the ballot are inviolable. But if a brother, in any manner, disclose his reasons, for casting a black ball, the Lodge should inquire into the force of such reasons, and sustain or overrule them, as in their judgment may seem consistent with justice.

2d. Has a brother the right to file a perpetual veto on the election or advancement of a candidate, without giving any reason for it?

Your Committee say emphatically, *no*—with or without reason. Either by secret ballot, or for cause shown, a candidate may be debarred *election* or refused *advancement*. But Masonry knows no such thing as a *perpetual* protest on file by any individual brother.

3d. Is a resolution by a Lodge, declaring a brother in good standing, who died under an erroneous suspension, legal and valid?

Your Committee think that it is the *duty* of a Lodge which has through mistake wronged a brother, to clear his memory, if deceased, so far as they are able, from the injurious effects of that wrong.

The Grand Orient of Italy was congratulated on its firm establishment in the City of Rome.

A book called "Practical Masonic Lectures," by Bro. Samuel Lawrence, P. G. M., was strongly recommended, and a copy furnished to each of the Lodges at the expense of Grand Lodge.

The names of all the members of Lodges were ordered to

be printed with the proceedings; but a motion to appoint a committee on foreign correspondence, was laid on the table. In our opinion, these actions should just have been reversed, but there is no accounting for tastes. If our Georgia brethren prefer seeing their own names in print, to knowing what is going on in the Masonic world around them, we shall not say them nay? "*Chacun a son gout*," but "the world moves nevertheless."

We are glad to copy part of the report of the Visiting Committee to the Female College:—

"The Senior Class came next upon the stand, and were subjected, by the Faculty and your Committee, to a searching and rigid examination on the higher branches of science, languages, and other studies belonging to the graduating class. In this examination each one of the young ladies gave conclusive evidence that they had been "regularly initiated and passed" in the preceding degrees, and were, in every way, worthy to receive the written attestation of the Faculty, that industry and faithfulness they had completed the college curriculum, and were then prepared to go forth from their Alma Mater "as corner-stones polished after the similitude of a palace."

Your Committee feel constrained to bear cheerful testimony to the thorough system of instruction established in every department of the College and to express our appreciation of the ability and fitness of the President, and his worthy corps of teachers, to maintain the high trust reposed in them by the Board of Trustees.

We will be pardoned, we trust, in adding that our College is already accomplishing a noble work in annually educating a number of the daughters of our indigent brethren; in furnishing to our brethren who have ample fortune to provide for the education of their daughters, such superior advantages, with an enlarged security for the protection of their innocence and virtue; and in giving to the public a school of high order in which their daughters can have unsurpassed facilities for mental and moral training.

Yet, brethren, in order that this, our foster school, may be in reality what its name would imply, the "Southern Masonic Female College," much remains to be done.

A substantial and commodious boarding house is almost indispensable; some repairs and alterations should be made upon the College edifice, and the laboratory should be furnished with a complete chemical and philosophical apparatus. To meet these wants will require an annual appropriation of some four or five thousand dollars for several years, which appropriation your Committee would respectfully recommend.

There is, perhaps, no place in the State combining advantages so well adapted to the successful building up and sustaining a Masonic Female College of high order, as in the city of Covington.

The high, elevated position of the place, the general healthfulness of the country, its good society, and moral and religious advantages, and its central position, accessible to all, render the location of the College peculiarly favorable.

In conclusion, brethren, let us renew our efforts to make the Southern Masonic Female College a blessing to the South, and in

" wisdom, strength and beauty " an honor to our ancient and honorable fraternity."

M. W. Bro. D. E. Butler (Macon), Grand Master.

R. W. Bro. J. E. Blackshear (Macon), Grand Secretary.

IDAHO.

Held at Boise City, September 12th, 1876.

M. W. Bro. J. W. Griffith, Grand Mater.

Number of lodges, 11; represented, 11; initiated, 36; members, 389; receipts, $1,546.50. Annual Communication, 9th.

The Grand Master refers to the death of his immediate predecessor, Bro. L. P. Mikkelson, " an upright and honorable citizen, a zealous and kind-hearted man." He reports peace and harmony among the lodges. He decided that an installed officer cannot resign. He appointed a number of Representatives to other Grand Lodges; among them we notice to the Grand Orients of Egypt and Hungary.

In the proceedings, however, we find that this last appointment was not sanctioned by the Grand Lodge. The special committee on Representatives, reported the following resolutions, which were adopted :—

Resolved, That as the Grand Orient of Hungary is a body working under a ritual not recognized by this Grand Lodge, and probably understood by very few, if any, of our members; and that it is probable the great majority of us would be unable to obtain admission to the communications of the Grand Orient of Hungary, or any of its subordinates; and that the aforesaid Grand Orient of Hungary appears, from the best information that we can obtain, to be a recent off-shoot of the Grand Orient of France, from which masonic intercourse has been withdrawn on account of its schismatical recognition and encouragement of certain clandestine organizations in this country,

Resolved, That in view of the foregoing facts, the Grand Lodge of Idaho hereby withdraws further recognition of the so-called Grand Orient of Hungary, and revokes the commission authorizing Anthony Novelly to act as the Grand Representative of the Grand Lodge of Idaho residing near the Grand Orient of Hungary."

We also copy the report of the special committee on " Ontario," which was adopted by the Grand Lodge :

" *Whereas*, Official information has been received that a spurious Grand Lodge has been formed in the Province of Ontario, Canada, of which F. Westlake claims to be Grand Master, and W. W. Fitzgerald Grand Secretary.

As the Grand Lodge of Canada has exclusive jurisdiction over the Province of Ontario, no lodge or individual hailing under this so-called Grand Lodge can be recognized as having any Masonic standing in this jurisdiction; and all brethren will exercise the greatest caution in extending Masonic courtesies to any persons from the Province of

Ontario, first ascertaining that the lodges to which they belong are under the jurisdiction of the Grand Lodge of Canada. Therefore, be it

Resolved, That the Grand Lodge of Idaho refuses to hold Masonic intercourse with the co-called Grand Lodge of Ontario, or any subordinate lodges claiming or acknowledging jurisdiction under the same, or any member owing allegiance thereto."

The interest of their Orphan Fund is applied to the support and education of the orphans of deceased brothers, or the children of indigent Masons, within their jurisdiction, under the following rules :—

"*First*. Any and all persons entitled to receive assistance from said orphan fund, for the purposes aforesaid, must make application therefor to the trustees of said fund, through the subordinate Lodge nearest the residence of said applicant or applicants.

Second. The trustees of said orphan fund are hereby authorized and directed to give each and every application properly made to them, for assistance from said fund, careful consideration, and to grant such assistance as to them shall seem just and right, considering the amount of interest funds on hand, and the number of applications therefor, but in no case shall said trustees allow on, or draw from said fund exceeding fifty dollars in one year for the same applicant."

Bro. O. H. Purdy reports on correspondence, reviewing 48 Grand Lodges, including Canada for 1876. For a maiden effort, his report is very creditable.

M. W. Bro. E. A. Stevenson (Pioneer City), Grand Master.

R. W. Bro. Chas. Himrod (Boise City), Grand Secretary.

We beg to acknowledge, with thanks, the receipt of a Reprint of the Proceedings of the Grand Lodge of Idaho, from its formation in 1867, up to and including 1875.

ILLINOIS.

Held at Chicago, October 3rd, 1876.

R. W Bro. Joseph Robbins, Deputy Grand Master, presiding.

Number of Lodges, 694 ; represented ,597 ; initiated, 2,-458 ; members, 40,472 ; receipts, $30,326.00. Annual Communication, 37th.

The acting Grand Master opens his address with a reference to the cause of the absence of the Grand Master, through illness :—

"But as we stand here rejoicing in our strength, we do not forget the beloved brother in his weakness, the Grand Master of our choice, who, in enforced exile, is seeking health beneath milder skies ; but from every heart goes up a prayer for his restoration to his brethren,

and to his wife and little ones who watch for his coming with love's wistful eyes.

Grand Master LOUNSBURY continued to perform the duties of his office long after his strength had ceased to be equal to the task, when, in the latter part of July, his health became so much impaired that he was compelled to relinquish them, and acting under the imperative orders of his physicians, to leave the jurisdiction and seek relief in the mountain air of Colorado.

Soon after my succession to the duties of the Grand Mastership, it came to my knowledge that, from the abrupt abandonment of his business under the pressure of a necessity that would admit of no delay, not only were his financial affairs in such condition as to make the consequent mental anxiety a serious present hindrance to his recovery, but in such condition as to forbid his absence for a period long enough to insure any permanent benefit. The details of the financial situation were such as to require more speedy action than an appeal to the lodges alone could secure.

The emergency was so pressing that with the unanimous advice and consent of my colleagues of the Charity Committee, I determined to disregard the statutory limitation as to the amount to be appropriated in any given case during the recess of the Grand Lodge; and accordingly, on the twentieth day of August, I drew on the Charity fund of the Grand Lodge for five hundred dollars. This has been paid out for the relief of Bro. Lounsbury, on drafts which are herewith submitted as vouchers.

This action, which is submitted for your consideration, was supplemented by an appeal to the constituent lodges for further aid, issued from the Grand East on the thirtieth day of August. The response to this appeal has been prompt and liberal, but the returns are not yet so complete as to indicate the final aggregate. I trust it may be sufficient to enable our Grand Master to prolong his stay where alone there seems to be any hope of his recovery, and where, at latest advices, his physicians gave him encouragement to hope a prolonged sojourn might secure it.

In the absence of the address of the Grand Master, which, though hourly expected has not yet arrived, I can lay before you only a partial report of the work of the year, pertaining to this office; that portion only which covers the period of two months which have passed since I succeeded to its duties."

We approve of the following:—

"When a brother is charged with unmasonic conduct, he being at the time in confinement for an offence against the State, the lodge need not, after having given him due notice and reasonable time and opportunity to prepare his defence, wait for his term of imprisonment to expire, but may conduct the proceedings to a final issue without his presence."

On foreign relations, the following will be found interesting and instructive. We think the objection is well taken, that there is nothing Masonic in the provision for specific benefits. Masonry stands on higher ground:—

"So far as I am informed, our relations with other Grand Lodges are of the most fraternal character.

Application for recognition and an exchange of representatives has been received from a body styling itself the Grand Lodge of Ancient, Free and Accepted Masons of Ontario, having its pretended seat of government at London, in that Province.

From an accompanying document, it appears that the following provision has been incorporated into the constitution of this new body:

'In case of the sickness of any brother, disqualifying him from labor, three dollars per week is to be appropriated by the lodge to which he belongs, for his sustenance; and in case of the death of any brother, fifty dollars is to be appropriated by the Grand Lodge for the benefit of his widow and orphans, if any.'

The Grand Lodge of Canada, with which we are in fraternal correspondence, and which is everywhere recognized as a sovereign body, already fully occupies the territory of the Province of Ontario; but were it not so, the Grand Lodge of Illinois could not enter into fraternal relations with an organization which, by the incorporation of the above-quoted provision into its organic law, had already taken itself out of the category of Masonic bodies.

The doctrine on which that provision is based is utterly subversive of the principles and ground-work of Masonry, and the provision itself at once converts the society built upon it into a mutual benefit society, with which Masonry can have nothing in common until it shall have lost those grand characteristics which distinguish it as a charitable, instead of an insurance association.

That in recent years we have been drifting in a mercenary direction, and coming to make Masonry more and more a matter of dollars and cents, cannot be doubted, nor can any thoughtful brother view without alarm the increasing tendency in this direction.

Heretofore these tendencies have manifested themselves only in such ways as to make their repression by legislative action difficult; but now that they have culminated in this revolutionary innovation, attempted by a body otherwise so revolutionary as to compel action with reference to it, I trust that the Grand Lodge of Illinois, while recognizing in unmistakable terms the jurisdictional rights of the Grand Lodge of Canada, will in terms no less unmistakable emphasize its determination to hold no intercourse with any self-styled Masonic body whose organic law is a denial of that fundamental principle of Masonry, which more than any other is characteristic and vital."

On legislation, Bro. Robbins very justly remarks as follows. We commend his views as perfectly sound, and well worthy of attention:—

"I have no legislation to recommend; but recommend rather that you abstain from legislation except in such matters of interpretation and procedure as the experience of the committees of the Grand Lodge, or of the Grand Lodge itself while in session, has shown to be required.

In this connection I may refer to the project which was under consideration at the last Annual Communication, of establishing a Widows' and Orphans' Home, to be owned, governed and controlled by the Grand Lodge.

I deem it my duty to say that the history of public Masonic charities in this country, educational or otherwise, does not inspire me with confi-

dence in the success of such an undertaking under Grand Lodge management, even using the word success in its narrowest, its material aspect. More than this, I do not share the feeling that the absence of such an institution is a reproach to the Craft in any jurisdiction. On the contrary, I repeat what I have elsewhere said, that the true mission of Masonry is a silent one, leavening all unseen with its softening and restraining influences, the community in which it exists. An improved state of society is a nobler monument to its influence and power than piles of marble; and to touch the springs of benevolence in the individual heart, of more importance than the foundation of costly public charities.

If, however, the Grand Lodge should differ with me on this subject, and deem it desirable to embark in this enterprise, I would still urge that the initial steps be taken with the utmost caution, and only after the most careful deliberation as to methods and plans."

Postal cards are not to be used, except for the bare notice of time and place of meeting, all other notices are to be sent under "sealed cover."

The sum of $400 was voted for the relief of a Past Grand Senior Warden.

From the report of the Committee on Jurisprudence, we make the following extracts:—

"Your committee further report that they also concur with the Right Worshipful the acting Grand Master, in the views expressed by him touching the organization purporting to be and styling itself the Grand Lodge of Ontario, and fully endorse the proposition that the Grand Lodge of Illinois recognizes the M. W. Grand Lodge of Canada as a sovereign body, already occupying and having full and complete jurisdiction over the territory of the Province of Ontario. And also, the further proposition that an organization based upon a system of fixed benefits, as contemplated by this so-called Grand Lodge, forfeits all claims to be considered a Masonic body. And your committee therefore respectfully request the M. W. Grand Master to issue his edict forbidding all Masonic intercourse with the self-styled Grand Lodge of Ontario, its so-called subordinate lodges, if any, and the adherents and members thereof."

"That your committee deem it important and proper for the W. M. to have the care and custody of the charter of this lodge at all times, and that it should be present at all meetings thereof. Yet they are of the opinion that its unavoidable absence would not invalidate the action had by the lodge, nor render the work done during such absence irregular or unlawful."

"Your committee are also of the opinion that in case of objections being made to the advancement of a brother, the brother is entitled to a trial based upon such objections, and in the manner provided by the disciplinary code of this Grand Lodge."

The rest of the business was local.

Bro. Theodore T. Gurney reports on correspondence. Canada for 1876 receives due notice. After quoting our expulsions, he says:—

"It is quite possible that the creations of these expelled Masons

may knock at the doors of Grand Lodges fifty or one hundred years hence, and find friendly listeners to their appeals for recognition, on the ground that they "practice the same Rites and Ceremonies" of legitimate organizations. The agent of the "Cynosure" should be prompt to visit that 'Eden.' Some of our Ohio brethren might be benefited by a pilgrimage to the same locality."

(On page 220 of our proceedings for 1876, Bro. Gurney will find a *full recapitulation* of our *statistics;* following detailed statements of the work of our lodges.)

On the "colored" question, Bro. Gurney has the following:—

"The most remarkable thing about both of these documents, is that they start off with the singular assumption that these colored gentlemen are Masons—that the 'Colored Grand Lodge of Ohio' is a legitimate organization, and demanding prompt recognition. The committee seem 'satisfied *beyond all question*, that Colored Freemasonry had a legitimate beginning in this country, and that these Colored Freemasons practice the very same rites and ceremonies.' We will not stop to inquire how this committee became possessed of this knowledge. If a brother of this jurisdiction made the assertion that he *knew* that Colored Masons practiced our rites, and had the same secret modes of recognition, we should certainly feel called upon to place him in a position that would force him to reveal the source of his information, or *force* him from the fraternity.

Again, our Ohio brethren assume that the color of the skin of these so-called Masons is the only bar to their recognition. We can only speak for Illinois. Of us it is *not true*. If Bro. Carson, Bro. Caldwell, or any other brother, can satisfy us that these colored Lodges of Ohio are lawful Masonic bodies, we shall be prompt to recognize them as such. We want the proof, brethren, and have a right to demand it. We want 'lawful information,' otherwise we cannot accept your statements. The harmony—yes, the very existence of the Craft, is in jeopardy if you act upon *presumptions* only. Can you afford to do this?

In the first place, we do not believe that "Prince Hall Lodge" was *ever a legitimate body*. In support of this proposition, we shall produce as testimony the proceedings which we are now reviewing. We quote "1774, December 2d, Lodge 243, on Registry of the Grand Lodge of *Ireland*, in Fifty-ninth Regiment, John Rea, Master, was taken under the protection of the Dr. Warren Grand Lodge. In this Army Lodge, *no doubt*, did Prince Hall and companions receive their degrees." Italics are ours.

Again—"This Lodge started in a British Army Lodge when the British evacuated, continued to meet as a Lodge thereafter in Boston, *without any warrant or authority*, until May, 1787. *Although some suggestion had been made that they had an earlier dispensation*." Italics ours.

In 1784, application was sent to the Grand Lodge of England *(not Ireland)* for a charter. Now hear what Prince Hall says, writing to the English Grand Body:—"I would inform you that this Lodge hath been founded about *eight years*. *We have had no opportunity to apply for a warrant before now*, though we have been importuned to send to France for one; yet we thought it best to send to the fountainhead

from whence we received the light for a warrant." Which, by the by, was from *Ireland*, not England. Italics ours.

Right here, let us review these quotations.

In the first, "there is '*no doubt*' but that Prince Hall and companions received their Masonic degrees in this Army Lodge, holding their authority from the Grand Lodge of *Ireland*." In the second, "this Lodge started in a British Army Lodge." Now bear in mind, that this Army Lodge No. 243, on the registry of the Grand Lodge of Ireland, was taken under the protection of the Dr. Warren Lodge, Dec. 2d, 1774. Yet, with this fact, there is *no record whatever* that Prince Hall and his companions *ever* received a Masonic degree. Our Ohio brethren say there is "*no doubt*" about it, but what of the proof? Would Bro. Caldwell admit a visitor to a Lodge on such testimony? We do not believe it; then why ask us to swallow a whole Colored Grand Lodge because you *believe* that its progenitors were Masons. Is it a reasonable supposition that a dozen or more colored men could have been made Masons in that "Army Lodge" without any record of the fact either in that Lodge, the Grand Lodge of Ireland, or the Dr. Warren Grand Lodge?

Now for that notable charter. Prince Hall and his associates applied for it Sep. 29, 1784, but it did not arrive at Boston *for nearly three years*, May 6, 1787, and *was not placed* on the registry of the Grand Lodge of England till 1789. Very singular, this! Is it not true, that the officers of the English Grand Lodge were ashamed of their invasion of the rights of the Grand Lodge of Massachusetts? They had not only invaded her jurisdiction, but had granted a charter to a number of men who, upon their *own confession*, had been a *clandestine* body *for eight years* prior to 1784, and up to 1787! The best of men are fallible; and it is not unlikely that the inevitable bitterness growing out of the conflict between the mother country and her colonies, had something to do with this strange procedure of the English Grand Body. Be that as it may, let us inquire, by virtue of what law can a Grand Lodge organize a legitimate Lodge from a body of clandestine Masons? Grand Lodges can heal irregularities, but they have no more authority to do an illegal act than has a subordinate Lodge. Prince Hall and his associates had been at work up to 1784, in defiance of the Provincial Grand Lodges and Grand Lodge of Massachusetts, to whom *they could have applied* for recognition *if they had been Masons*. It is not at all remarkable, that under such circumstances, neither the Provincial Grand Lodges, or the later Independent Grand Body of Massachusetts could recognize their Masonic claims.

Then "colored Masons" might have been justified if they had lawfully received their degrees, in organizing a Lodge, and working even eight or twenty-eight years, if they had been so situated that legal authority, for the time being, could not have been obtained. The Grand Lodge of Massachusetts was organized March 8, 1777. Prince Hall and his associates did not apply there for Lodge powers. No; they went to England in 1784, seven years after. We have read with some attention Bro. Gardiner's address of ——, and the criticisms of our Bro. Robbins, 1871. There is a generosity in both that excites admiration. Nevertheless, Bro. R. seems to have so much of his political notions mixed up with his Masonry, that he ignores the equitable claims of the Grand Lodge of Massachusetts of 1777, to be a sovereign Grand Lodge. Why? Because other Lodges, having a legitimate existence, would not recognize its authority. Now turn to the records of our own State, and what do we find? We find this,—

that at the organization of the Grand Lodge of Illinois, in 1840, there existed several Lodges within the jurisdiction, holding authority from the Grand Lodge of Kentucky, and who would not and did not surrender their charter for some years after. Now, will any one claim that the Grand Lodge of Massachusetts was authority for the creating of Lodges in Illinois, because she, Illinois, was not a *sovereign body*. It may have been that there were many irregularities attending the organization of the Grand Lodge of Massachusetts, doubtless there were, nevertheless the men who composed it were Masons, and whatever of irregularity was mixed up with their earlier history, finds a solution in the present distinguished Grand Body of that State. If the "Prince Hall Grand Lodge" is the legitimate body, what becomes of the Grand Lodge of Massachusetts? One or the other is legitimate —which will you recognize?

We have given more attention to this matter than we had intended. Our belief is, that if our brethren of Ohio are determined on suicide, we cannot prevent it; nevertheless we ask them in all good feeling and candor to show reasonable justification."

M. W. Bro. Joseph Robbins (Quincy), Grand Master.

R. W. Bro. John F. Burrill (Springfield), Grand Secretary.

INDIANA.

Held at Indianapolis, May 23rd, 1876.

M. W. Bro. Daniel McDonald, Grand Master.

Number of Lodges, 527; represented, 478; initiated, 1,616; members, 27,879; receipts, $21,340.55. Annual Communication, 59th.

Among the deceased of the past year, the Grand Master gives short biographical sketches of Solomon D. Bayless, P. G. M.; John B. Fravel, P. G. M.; Gen'l Nicholas D. Grover; Professor Cyrus Nutt, LL. D., and Caleb Schmidlapp, P. D. G. M. He arrested the Charter of Huntsville Lodge, for knowingly initiating a member who had been expelled by another Lodge for non-payment of dues. He believes this to be a wilful and inexcusable violation of Masonic law and obligation. He recommends that blank ballots should not be considered in the election of officers. He thinks that a Worshipful Master can resign his office, in which we do not agree with him.

We copy some of his decisions:—

"1. Calling for the ayes and nays, and recording the names of members present, and how they vote, is improper."

"5. I was asked: Has a Mason a right, masonically, to sue a brother of the same Lodge, without first bringing it before the grievance committee or the Lodge? To which I replied: Unless you have a provision in your By-laws, (and you ought not to have), a Mason has a perfect right to collect his debts in a legal manner, the same as any other man.

"6. A brother under charges is presumed to be innocent until he is proven guilty. He has all the rights of any other member until his case is heard and determined by the Lodge."

"8. Has a brother who has been suspended for twelve months, a new trial being granted him, a right to a seat in the Lodge before such trial is had? I replied: My opinion is, that the granting of a new trial by the Lodge removes the sentence of suspension, and places the brother in precisely the same condition he was in after charges were preferred against him and before the trial was had. He is simply under charges, and has a right to be present at the trial, and to a seat in the Lodge until the ballot on his guilt or innocence is ordered.

"9. A member of a Lodge applied to another Lodge as a visitor. He was unable to prove himself by the usual tests. He then presented his photograph to the Master, who forwarded it to the Secretary of the Lodge in which he was made, who certified, under seal of the Lodge attached to the photograph, that the brother was a member, regularly made and in good standing. I was asked if this was a sufficient voucher that the applicant was a Master Mason in good standing. I replied that it was not. The question grew out of "What is lawful information?" It is plain that "strict trial" and "due examination" means that the applicant shall possess such a knowledge of the esoteric ritual as to enable him to prove himself to the satisfaction of the examining committee; but what is termed "lawful information" seems to be very indefinite. A former rule of the Grand Lodge required the applicant to be avouched for by the Master, by a committee of examination, or by a brother who had sat with him in a Lodge opened in a degree as advanced as that to which he sought admission. How far avouchment may extend I am not prepared to say, but I am of the opinion that no documentary evidence of any description whatever is lawful information, sufficient to admit a visitor as a Master Mason in good standing."

Bro. McDonald believes that the Grand Lodge is not properly incorporated, and has no legal organization. It appears that the acts of the Legislature speak of the "Grand Lodge of Indiana," but have no mention of "Masonic." He reports 14 new Lodges.

He is in favor of equalizing the payment of representatives, as compared with the dues paid to Grand Lodge. As great inequalities exist, he thinks each Lodge should pay the expenses of its own representative. He received and answered about one thousand letters; and concludes an able address of 43 pages with a recommendation as to the necessity of having a History prepared of Masonry in Indiana.

There were 36 cases of grievances and appeals, one of which we copy:—

"Some five years ago Perry Lodge borrowed from Mrs. Page, the widow of a Master Mason, four thousand dollars, the money having previously been paid her by the Masonic Mutual Benefit Society, giving her a mortgage upon the property of the Lodge, assuring her, as she asserts, that it was the only incumbrance upon said property. This, however, the Lodge denies. Not long after a prior mortgage

was found to exist upon said Lodge property to the amount of eight thousand dollars, and which said mortgage was legally foreclosed upon said Lodge property. At the sale, five brothers of Perry Lodge, to-wit: George Williams, Charles T. Mayo, Consider Tinkler, Isaac Born and George F. Beasley, purchased the property, taking a deed for the same in their own names, holding the property *individually*, and not *in trust* for the Lodge or its creditors. Which they still continue to do.

The property so obtained by these five brethren above named now yields a rental value of eighteen hundred dollars per year.

Now your committee are at a loss to see any legal rights that the widow may have. But, morally and masonically, we believe her rights should be protected by this Grand Lodge. If it were even admitted that the widow was notified of the existence of a prior mortgage, how few women there are who understand the full import and effect of such an instrument of writing. Go further, even, and say that it was her duty to have examined the records, and to have ascertained if any incumbrance did exist. But, brethren, you must not forget it was the Lodge dealing with a Mason's widow—the same Lodge that had followed the remains of her husband to the tomb, and from whom, if not from them, could she claim justice and protection?

The *Lodge* got her money, and your committee are of the *unanimous opinion* that the *Lodge* should pay her back the amount so obtained to the *utmost farthing*.

We believe this matter should be thoroughly investigated. We believe the Grand Master should be clothed with power by this Grand Body to so investigate, and should he find the facts as herein stated, and the Lodge, or those five brethren, fail or refuse to deal justly with this widow, then let their *charter be revoked*, and the severest penalty known to Masonry be visited upon each individual brother who, in any manner, countenances or gives his support to (as your committee believe) this great wrong."

We fully concur in the above report, and can hardly imagine a more shameful and disgraceful act of injustice than appears to have been attempted to be perpetrated by Masons upon a brother's widow.

The following is part of the report of the Committee on By-laws:—

"Your committee have had under consideration the By-laws submitted for approval by Wolcott Lodge No. 180. For volume, scope and comprehensiveness they are not equaled or excelled by any other code of By-laws referred to this committee for examination. Covering, as they do, over twenty pages of legal cap, closely written matter, containing twenty different articles, and these still further "*strung out*" into as many sections, embracing every conceivable phase of the subject. As a specimen of the literature, as well as "*sound doctrine*" contained in this "*wonderful document*," we quote from Section 4, Article VIII, the following:

'Candidates applying for admission shall be men under the tongue of good report, of good moral character, and believers in God, twenty-one years of age, upright in body, not deformed or dismembered, and with sense and organs of men, in full possession of their *moral* and intellectual faculties, in the unrestrained enjoyment of *civil* and per-

sonal liberty. And this, too, by *the birthright of inheritance*, and not in consequence of release of themselves or immediate progenitors from hereditary bondage.'

Deeming the above quotation of sufficient length to give this Grand Lodge a faint idea of its exhaustless character, we respectfully recommend that they be referred back to said Lodge, with instructions to adopt and forward to the Most Worshipful Grand Master for approval a less elaborate code of By-laws, and more in accordance with the Rules and Regulations of this Grand Lodge."

A proposal to reduce the fee for initiation from $25 to $20, was very properly lost. A request to allow a Lodge to meet in the room of a Temperance Society, was also properly refused. The following Sections, which were left out of their Revised Code last year, were re-enacted by a vote of 344 to 64:—

"SEC. 8. The moral law of Masonry, founded upon the First Great Light, is the highest law known to man, and it is not in the power of any legislative body to legalize that which is morally wrong, so as to make it proper and right for any Mason to practice it.

SEC. 9. The use of intoxicating liquors as a beverage, or the manufacture or sale of intoxicating liquors to be used as a beverage, is a Masonic offense, and if a brother persists therein after being admonished by his Lodge, it is the duty of the Lodge to suspend or expel him.

SEC. 10. Every Lodge is prohibited from conferring any of the degrees upon any one who is in the habit of becoming intoxicated, or who makes it his business to manufacture or sell intoxicating liquors to be used as a beverage."

On the status of representatives to sister Grand Lodges, the following preamble and resolutions were offered, and referred to the Committee on Jurisprudence. It appears to us like an attempt to get mileage and *per diem* for some brothers who could not get paid in any other way:—

"WHEREAS, There is no recognized rule or statute of this Grand Lodge governing such representatives, and whereas, it is of importance that their position, duties, rights and privileges should be well defined; therefore,

"*Resolved*,—That we recognize the appointment by other Grand Lodges of representatives near this Grand Lodge, as an evidence of fraternal feeling and sympathy, and often of manifest utility; that such representatives during their term of service, until notice shall be given of their withdrawal or the appointment of others, shall be deemed honorary members of this Grand Lodge, entitled to the compensation and all the rights of a representative of a subordinate Lodge, except the right to vote on any question before the Lodge, or for officers of this Grand Lodge: *Provided*, That in no case shall duplicate compensation be made for the same service.

"*Resolved*,—That any member of a subordinate Lodge in this jurisdiction, in good standing, may hold the position of representative of one or more Grand Lodges: *Provided*, That this appointment shall not continue for a longer period than five years without renewal."

We are glad to see that this idea did not find favor. The Committee very justly say that the duties of Representatives must be defined if necessary by the Grand Lodges who appoint them, and not by those to which they are appointed. We copy the report:—

"The Committee on Jurisprudence, to which was referred a proposition submitted by Brother Ellis to define the 'position,' duties, rights and privileges of Representatives of sister Grand Lodges near the Grand Lodge of Indiana, allowing all such Representatives the same compensation as is allowed to Representatives from our own subordinate Lodges, and defining their duties and privileges,' having given the subject matter of said proposition all the attention that time will allow, respectfully offer the following report: That in the opinion of your Committee the Regulations heretofore adopted by the Grand Lodge upon this subject, assigns to such Representatives their positions and privileges. And as to defining their duties and rights, we think it is not within the province of this Grand Lodge to say what their duties and rights are, what they may or may not do. This is, and should be done by the Grand Lodges they may respectively represent. Under our present regulations we courteously receive and fraternally welcome them to seats in our Grand Lodge, where they have the privilege to enjoy all the rights and perform all the duties enjoined upon them by their respective Grand Lodges. Your Committee do not deem it expedient to change our Regulations on this subject."

The following were concurred in:—

"Your Committee on Charity, to whom was referred the resolutions relative to the building of a Widows' and Orpans' Home, would respectfully report: That we have given the resolutions our careful consideration, and believe the matter therein referred to just and highly commendable. But your Committee are of opinion that, owing to the present status of the minds of the people and the financial condition of the country, it is proper and right that any action of this Grand Body thereon should be deferred until the next meeting."

"That Bro. T. H. Lynch be requested to collate such facts as may be obtained in regard to the organization and history of the Grand Lodge of Indiana, with appropriate notices of brethren conspicuous for their labors and zeal in behalf of Masonry, and that he report the same to the Grand Lodge at its next session."

Bro. E. L. McLallen reports very fully on correspondence, (170 pages,) in which our proceedings for 1875 receive due notice. He thus criticises our arrangement:—

"The arrangement of the work in this Grand Lodge's proceedings is the worst, without exception, to get at and understand what action was finally taken on any given question, that it has been our mournful lot to encounter. A report covering many points and settling many questions is made, and, on motion and second, is accepted. Afterward, in another part of the book, some one moves the adoption of the Board's report on some subject, as, for instance, Purposes of Finance be adopted, etc."

In his notice of California, after quoting a remark about the Saints John being the Patron Saints of the Order, he says:—

"Now we go square back on this "Patron Saint" business, and think it has no business whatever in Masonic literature. We always thought 'the two perpendicular parallel lines,' etc., a diaphanus and far-fetched item, lugged in in a clandestine sort of way, and certainly inappropriate. Lodges ought rather to be dedicated to King Solomon, but that, our Utah brother might take it, as an indorsement of some of *his* foibles. He had several, we understand."

Under "Illinois," he says:—

"Bro. Joseph Robbins reviews the proceedings of forty-six Grand Lodges, in a report of two hundred and twenty-four pages.

"Of Indiana, 1875, he, in friendly mention, devoting over five pages to our proceedings, thinks "the right of a Lodge to grant a new trial is a species of property possessed almost exclusively by Indiana. The law in most jurisdictions being that the only remedy for such grievance lies in an appeal, as provided in the land-marks."

"Now Brother Robbins, that land-marks phrase has done our business. When you attack us with land-marks, we surrender at discretion. There is something so tangible in land-marks that equity, comity, prudence, fortitude, and Justice herself, must incontinently take to the woods."

And under "Wisconsin":—

"He also granted sundry dispensations for Lodges to occupy halls jointly with Odd Fellows and Grangers. From the tone of his remarks, we are led to conclude that he does not over-much approve of such joint occupancy. Nor do we. He says, in most cases the subordinate Lodges applying for such privilege were unable to own a hall of their own, and, in some cases, could not otherwise get suitable rooms in which to meet. Our own opinion of the subject is that such Lodges, whether in Wisconsin, or elsewhere, could cease to exist without much hurt to the Ancient Craft.

"He very properly declined to issue dispensations for advancing, out of time and without suitable proficiency, a brother who wished to remove to Colorado.

"From our observation, great injury grows out of such ill-judged advancement. To the individual it is worse than sailing under sealed orders, for when he reaches the distant point to which he is moving, he finds himself unable to prove himself a Giblemite, fails to read his title clear, gets a rebuff for such inability, takes umbrage, settles down into non-affiliative and Masonic apathy, with a stone on his heart, and a very ill opinion of speculative Masonry as a lively stock in the market, and thus, perhaps, a good man and true is lost by the ill-considered kindness of those who make his a case of emergency, and worked ill-seasoned timber into the edifice.

"Adoptive Masonry (so-called) perished on the rise in Wisconsin. An enterprising itinerant, with an axe to grind, journeyed that way, saw that the land was fair, and gave notice to the Lodges that he would meet the members at their halls, and organize Chapters of his specialty, "in due and ancient form."

"The Grand Master, however, investigated the matter, so far as to determine him to issue an edict forbidding the use of Lodge halls for such purposes. Whereat the orbit of this 'star' was so changed that it was no longer visible in Wisconsin."

M. W. Bro. Frank S. Devol (New Albany), Grand Master.
R. W. Bro. John M. Bramwell (Indianapolis), Grand Secretary.

INDIAN TERRITORY.

Held at Caddo, September 5th, 1876.
M. W. Bro. Granville McPherson, Grand Master.
Number of Lodges, 8; represented, 7; initiated, 24; members, 196; receipts, $281.25. Annual Communication, 2nd.
This new Grand Lodge has not yet been recognized by the Grand Lodge of Canada.

The Grand Master reports two new Lodges. He thinks they had better not agitate the question of color at all, but treat it in silence. There are two Lodges in the jurisdiction that refuse to come into this new Grand Lodge; and the Grand Master says that further forbearance ceases to be a virtue, and they should be declared clandestine. He deplores the use of "slang phrases," by Grand Secretaries, as entirely out of place in a Masonic document of any kind. We concur, and are glad to see attention called to this matter. The practice is very objectionable, and it should be altogether stopped, as it tends to lower the dignity of the Fraternity. He says:—

"In looking over the proceedings of some of our Sister Grand Lodges, I have been perfectly astonished, and not only that, but heartily ashamed, to see so many eminent, and in every other respect worthy Grand Secretaries dealing to such an extent in the use of "slang phrases." This I consider a habit to be very much deplored, as anything of this kind, however pardonable it might be under other circumstances, is entirely out of place in the proceedings of a Grand Lodge. I mention this not as a hint to our eminent and efficient Grand Secretary, for I know he is as much opposed to it as I am, but merely to put myself on the record against it."

A proposal to make those only who have served as Warden, eligible to be elected Worshipful Master was lost.
The following was adopted:—

"*Resolved*,—That this Grand Lodge adopt the most approved Esoteric work and lectures of the State of Arkansas, as the authorized work of this Grand Lodge; and the one to be used by the subordinate Lodges of this jurisdiction."

The two Lodges that would not join, were thus disposed of:—

"*Resolved*,—By the M. W. Grand Lodge of the Indian Territory, that the charters of Alpha Lodge, at Fort Gibson, C. N., and Flint Lodge, in Flint District, C. N., are hereby arrested for failing to comply with the Laws, Rules and Edicts of this M. W. Grand Lodge, and that any work done, or meetings held by either of said Lodges in the future, after receiving notice of this action of the M. W. Grand Lodge, is hereby declared illegal and clandestine."

We do not understand how the Grand Lodge can arrest charters that they did not grant; and if their charters are regular, their work cannot be *clandestine*; although it may not be recognized by the new Grand Lodge:

M. W. Bro. Granville McPherson (Caddo), Grand Master.

R. W. Bro. R. P. Jones (Caddo), Grand Secretary.

IOWA.

Held at Des Moines, June 6th, 1876.

M. W. Bro. Henry W. Rothert, Grand Master.

Number of Lodges, 374; represented, 249; initiated, 1,448; members, 17,890; receipts, $11,852.50. Annual Communication, 33rd.

On dispensations to confer degrees at irregular times, the Grand Master sensibly observes:—

"In but one instance have I deemed the reasons given sufficient and adequate to warrant me in exercising this extraordinary prerogative.

I have refused many applications for dispensations to confer degrees at irregular times, and, no doubt, thereby called forth the criticisms of many a good frater, upon what seemed to them to be too positive and arbitrary action. Painful and unpleasant it is to disregard the earnest appeals of a worthy and zealous brother, but the honest convictions of duty speak in imperative tones and forbid the gratification of individual desires.

So much has been said and written discountenancing and discouraging the making of Masons at railroad speed, at a time when the conveniences of travel, or the purposes of business seem to demand it, that I have nothing to add, save expressing a sincere hope that in this jurisdiction in future but few instances may occur where an applicant is permitted to tread upon the chequered pavement, receive his wages in the middle chamber, or enter the sanctum sanctorum without having waited "a proper time, and with patience" worked in the quarries, and exhibited suitable specimens of his skill."

He visited a large number of Lodges, and is satisfied that these visits, if thoroughly made, will result in more good to the Craft than can be obtained by any other instrumentality. He reports twenty-three new Lodges, and thus states his

course of procedure, in sanctioning or disposing of the applications:—

"Assuming the responsibilities thus tendered, I deemed it necessary to subject all petitions to a closer and more rigid scrutiny, and the reasons urged therein to a more thorough and exacting investigation, than, perhaps, would have been demanded under other circumstances. After the reception of a petition for a dispensation, a correspondence was opened with the brother recommended as Worshipful Master, and also with the Worshipful Masters of the three neighboring lodges surrounding the locality in which the proposed lodge was to be organized, and which would be more or less affected by a favorable consideration of the prayer of the petitioners. Certain questions were propounded, the answers to which would give desired information, and absolute endorsements requested, which would remove all objections in future. Whenever a link in this chain of evidence so obtained seemed to be wanting, or, from the representations made, I was not thoroughly convinced that "the good of Masonry" demanded the erection of the proposed lodge, I appointed some expert brother as my special deputy, to visit the locality at the expense of the petitioners, and to report to me such recommendation as a personal investigation and his known interest in the welfare of the craft at large would warrant. This course necessitated an extensive correspondence, and consumed a long time before an affirmative or negative answer could be returned."

Among the Representatives appointed, we notice R. W. Bro. J. J. Mason, near the Grand Lodge of Canada.

He authorized the preparation of a Digest of Masonic Law, by Bro. H. J. B. Cummings, who performed his duty after "ardent study and wearisome research."

Bro. Rothert gives thirty-six decisions. We quote three, as worthy of notice:—

"QUERY 17.—A party petitioned our lodge and was elected. In due time a meeting was called to confer the first degree. He is waited upon before entering and asked "if he believed in God." His answer was, he "believed in a controlling power, which some people called God." To another question his answer was, he "believed in part of the Holy Bible—not in the new." To the question, "would he consider an oath on the Bible more binding than on any other book," he answered "yes." We thereupon postponed his case indefinitely. He is now anxious to know his fate, and if he is not to be made a Mason, desires his fee refunded. He is an Odd Fellow and a good citizen. What are we to do?

ANSWER.—Masonry unites men of every sect and opinion, subject to one requirement: they must believe in God. Men form different ideas of the Almighty and Supreme Ruler of the Universe, and it is not for us to require that such ideas should conform to any one particular form. Men representing various creeds kneel at the communion altar of Masonry and assume obligations binding alike on all of them. We are not to inquire into the details of his conception of the Grand Architect, but one must know that he is no atheist. We must know that the obligations entered into and made in the name of God, will be considered based upon his belief in Diety binding upon him. If you are

satisfied of this, admit him; if on the contrary, you believe him to be an atheist, that is, one who does not believe in the existence of a Creator, who does not look to a supreme and controlling power as his Maker and his God, refuse him admittance, and under such circumstances refund the money.

QUERY 18.—We desire to erect a building, but cannot situate it so as to place in the lodge the Master's chair in the geographical east. Are there objections to so erecting the building?

ANSWER.—No. Circumstances and localities often prevent lodges being situated due east and west. Yet each lodge room has, Masonically speaking, no matter how situated its east, west, and south."

"QUERY 34.—A brother, seven years ago, was stricken from the roll for non-payment of dues, by order of the Worshipful Master, without trial and conviction. According to the decision of the Grand Lodge, and by your order, he has been reinstated. He has paid his dues up to the time of his exclusion. He has not enjoyed the rights and privileges of a Mason during that time. Should he have also paid the dues for the time of his illegal suspension?

ANSWER.—No; equity, at least, if nothing else, demands that he should be relieved from paying dues for a time during which he had been denied Masonic recognition."

Bro. T. S. Parvin, (who is one of the best Grand Secretaries to be found anywhere), gives an elaborate report of his actions, and the state of matters in his knowledge, on a number of subjects. In his report as Librarian, he says:—

"HISTORY OF MASONRY."

"The field of Masonic literature has during the past year been enriched by the publication of the most valuable contribution ever made to its history; and it should be a matter of pride to the American Mason to know that it is from the pen of one of our countrymen. Appearing in this, the Centennial year of our nation, may it prove a light in the fraternity to those who have so long wandered in the region of darkness. We are happy to have had our opinion of the value of this work so fully indorsed by the ablest Masonic writer now living in England, from whence our Masonry came with the free institutions that have caused the course of empire to take its way westward toward the setting sun—" The Early History and Antiquities of Free Masonry, as conected with Ancient Norse Guilds, and the Oriental and Medieval Building Fraternities," by George F. Fort, 8vo., pp. 490, published by S. P. Putnam, Philadelphia; price, $3.50.

No intelligent Mason can afford to do without this book, and no Mason can become intelligent in the history of the institution without a knowledge of its contents. It is "iconoclastic" in its nature, and sweeps away the cobwebs of our parrot teachers, who teach in ignorance that Adam, Enoch, and Solomon, and the whole host of ante and post diluvians were Masons, and assigns the origin of the institution to the only age and country where it can be proved to have originated. Read it, brothers, and no longer follow those blind teachers, who, with their blind followers, must fall into the ditch.

PURCHASE.

During the past year, through the efforts of the Librarian, in which

he has (as in previous years) been most ably assisted by Bro. Bower, the best informed Masonic bibliographist among us, the library has been unusually enriched by the purchase of some of the rarest and most valuable works devoted to Masonry and its kindred sciences."

He has also a list of Masonic Periodicals, which will be found useful for reference. We believe our readers here will be glad to see this list, so we give it in full:—

"PERIODICALS—DISCONTINUED."

"We continue under this head our review from 1874, page 66, and 1875, page 213.

1. *The New England Freemason* (page 67) was discontinued with the close of the second volume. As the successor or continuation of *The Freemason's* magazine, which closed its thirty-second volume with the death of Bro. Moore, its founder and editor, it is a cause of universal regret that the Masons of Massachusetts should have by neglect and indifference killed so valuable a book.

2. *The Freemason* (Gouley's—see page 68) discontinued, and merged into *The Voice of Masonry* with the middle of vol. IX., 1875. Having reached such an age, we had strong hopes of its continuance, but Bro. Gouley, like his "illustrious predecessor," could not furnish the brethren a readable magazine, unless they would contribute to its support. There is not now a single periodical devoted to Masonry published *west* of the Mississippi river.

3. *The Masonic Tidings* (page 68) discontinued with vol. X., 1875.

4. *The Secretary* (by Rob. Morris) expired with the fourth number, 1874 (page 214).

PERIODICALS—NEW ONES.

Foreign.

The Freemason's Chronicle—Weekly; small folio; pp. 16. London, Eng.: W. W. Morgan, publisher. In its third volume.

The Australian Freemason—Monthly; quarto; pp. 16. Sidney: Dr. Wazir Beg, Grand Chaplain, editor. Price, 6s. In its third volume.

American.

The Freemason's Western Magazine—Monthly; 8vo.; pp. 64. Ft. Wayne, Ind.: R. C. F. Rayhouser, publisher. $2.00 per annum. Vol. I. January, 1876.

The Antiquarian Magazine and The Masonic Review—Vol. IX. February, 1876. Monthly; 8vo. New York: Rev. Jas. E. Kenny, editor. $2.00 per year.

The Canadian Masonic News—Monthly; 8vo.; pp. 32. Vol. I, 1875. Montreal: Rev. E. M. Myers, publisher. $2.00 per year.

Masonic Journal—Weekly; folio; pp. 8. Vol. I. 1875. Greensboro, N. C.: E. A. Wilson, editor and proprietor. $2.00 per year.

Masonic Chronicle—Monthly; 8vo.; pp. 16. New York: D. Sickles, editor. Vol. I.

The Square—Monthly; quarto; pp. 8. New York: W. T. Anderson, jr., editor. In its third volume.

PERIODICALS—RECEIVED AT DATE.

American.

1. Masonic Review.
2. Voice of Masonry.
3. Michigan Freemason.
4. Masonic Advocate.
5. Masonic Jewel. (Form changed to 8vo.)
6. Freemason's Repository.
7. Loomis's Musical and Masonic Journal.
8. Masonic Token.
9. Keystone.
10. Kentucky Freemason. (Removed back to Frankfort.)
11. Corner-Stone.
12. The Square.
13. Masonic Chronicle.
14. Antiquarian Magazine and Masonic Review.
15. Masonic Journal.
16. Freemason's Western Magazine.

Foreign.

1. The Freemason, London.
2. The Masonic Magazine, London.
3. The Australian Freemason, Sidney.
4. The Craftsman, Hamilton, Ontario.
5. The Canadian Masonic News, Montreal.
6. Chaine D'Union, Paris.
7. Bulletin, Paris.
8. Boletin, Florence, Italy.
9. Bulletin, Bruxelles, Belgium.
10. Memfi Risorta, Alexandria, Egypt.
11. Boletin, Lima, Peru.
12. Boletin, Buenos Ayres, Argentine Republic.
13. Boletin, Valparaiso, Chili.
14. Boletin, Rio Janerio, Brazil.

During the past three years, Bro. Parvin has added to the Library 206 new books of 256 volumes of general Masonic literature; 100 volumes of Masonic periodicals, and 200 volumes of Proceedings.

It was resolved that no Lodge be allowed to send out begging circulars without the consent of the Grand Master.

Dakota, Manitoba and Prince Edward Island were recognized.

We notice, with approval, that they do not allow subordinate Lodges to expel for non-payment of dues. We copy one appeal:—

"RIGHT HAND LODGE, No. 281, *vs.* O. R. Dibble.

Charges all right, tried and accused expelled. Appearance by accused at trial, filed his objections. Did not want to be tried in a Master Mason's Lodge because he was a Past Master. *Good joke on Master's Lodge.* See proceedings for 1875, page 230.

The second objection is that the charge is for a pecuniary matter. That is, we suppose he borrowed money upon his pledge to pay Masonically, made a solemn Masonic promise to do a certain thing, violated by him. We hold it makes no difference whether that solemn promise or Mason's pledge of honor is made with reference to money or Irish potatoes, or any other matter. Accused appeals. Action of the Lodge affirmed."

It was decided that a brother expelled in another jurisdiction could only be restored by the action or consent of the jurisdiction expelling him. This is quite right.

The sum of $1000 was voted to the Washington National Monument Society.

The lists of suspensions and expulsions are appropriately headed as follows:—

"SUSPENDED FOR UNMASONIC CONDUCT (22)."

"They threw away the dearest thing,
As 't were a careless trifle."

Let us hold fast to the faith, for "We know what we are, but know not what we may be."

"EXPULSIONS (32)."

"They would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

Bro. W. B. Langridge reports (112 pages) on correspondence. In his opening remarks he has the following:—

"Eighteen years ago the writer hereof donned the armor and assumed the quill of the Reporter and made his maiden essay before your body. Again, but with sobered mind and far more hesitating step, he resumes them. Many things which then seemed important have since grown strangely common-place, and others, then exceedingly clear, have since become clouded with doubt. Many a bright dream has lost its roseate hue, and the suns of many a fair morning have set in clouds. In glancing over that effort, he sees the names of scores of brethren, leaders then, who have laid down their working tools and "have gone home and ta'en their wages." Of the Grand Masters then in office, we see only the names of Brothers Barber, of Arkansas, Hartsock, of Iowa, Heard, of Massachusetts, Pierson, of Minnesota, and Lewis, of New York; and of Grand Secretaries, only Brothers Sayre, of Alabama, Abell, of California, Parvin, of Iowa, Berry, of Maine, Hough, of New Jersey, Austin, of New York, Caldwell, of Ohio, and Dove, of Virginia, remaining. Of the others, a few are still living, but the larger part have 'gone over to the majority.'"

"We have not, to any great extent, noted the reports on jurisprudence, decisions of Grand Masters, etc., for the simple reason that to do so is to waste effort. A large majority of those decisions are based on the statute law or custom of the jurisdiction—generally the former—and it is only by keeping that in view, and studying the laws under which they are rendered, that one can obtain a correct idea of their

relation to the general principles of Masonic law. Moreover, experience teaches that the Masters of Lodges, those for whose benefit these matters of jurisprudence are collated, scarcely ever look at them, or care to educe practical results from them. Whenever a case of any kind occurs, they, as do others in every walk of life, hasten to get rid of responsibility and arrive at an easy judgment by referring the matter to the Grand Master, who decides it, in turn reports it to his Grand Lodge, which passes on it and publishes it in its proceedings, whence it is again "taken into the general circulation," to be repeated over and over again. Then, too, we in Iowa are endeavoring to procure a revision of our statute law, to codify it, or in some other way make it plain and accessible to the subordinate Lodges, and, until that is done, it is uselss to expend time and money in doing what, as we said above, experience has proven of small benefit."

Canada for 1874 and 1875 is noticed.

Under the head of "Wisconsin," he says:—

"The Grand Master reports the granting of five dispensations for new lodges, and several other dispensations for various purposes, and that he refused one to shorten time between degrees; that he got into a flurry over "Adoptive Masonry," and forbade the establishing of any bodies of it in the State, which he had as much right to do as he would have had to forbid Masons from joining bodies of Grangers. It is both amusing and instructive to see how prejudice and ignorance influence good and able men. Here is a society, which is as harmless to Masonry as a "tea-fight," and in our experience, and we have watched one pretty closely for years, good and useful in its way, affording a pleasant excuse to the ladies of Masonic families, for social meetings; in many instances softening down and removing prejudices against Masonry—prejudices arising just as Bro. C.'s do, from ignorance—which appears to a certain class of Masons as a dreadful and terrible innovation. Bro. C. denouces it as a "swindling humbug." It may be so to him, and in Wisconsin. It is fortunately not so in Iowa, though it, like many other things, is just what we make it.

We are not to be understood as championing this or any other "side degrees;" but having gone through one or two exacerbations here in Iowa of this same anti-side-degree fever, we are amused when we see it break out, and think we are the better able to appreciate the antics of the "Christian Associations" who use just the same guns, only changing the elevation a little, hoping to reach Masonry instead of the mere amusements of Masons. A few years ago Wisconsin went into a fever over Memphianism—now it is the Eastern Star. What next?"

M. W. Bro. Henry W. Rothert (Keokuk), Grand Master.

R. W. Bro. T. S. Parvin (Iowa City), Grand Secretary.

KANSAS.

Held at Emporia, October 17th, 1876.

M. W. Bro. Isaac B. Sharp, Grand Master.

Number of Lodges, 161; represented, 97; initiated, 449; members, 6,896; receipts, $3,414.90. Annual Communication, 21st.

The Grand Master reports seven new Lodges. He refused all applications to confer degrees out of time. He suspended Frankfort Lodge, because it appeared powerless to discipline one of its members (a Bro. Auld), who was proved guilty of the lowest of crimes. He mentions the death of Bro. R. R. Rees, their first Grand Master, "whose name had become a household word with the craft, a man without spot or blemish, either in the public or private walks of life." We quote several of his decisions, with which we agree:—

"4. When a Lodge, the by-laws of which requires a majority of votes to elect on an election deposits sixteen ballots, as follows: Eight votes for A. B., six votes for C. D., one vote for E. F., and one blank ballot, there has been no election, as no one has received a majority of all votes cast.

"8. A visiting brother has no right to take such an active part in the business of the Lodge as to exclude members of the Lodge, unless invited so to do, or unless he is acting as counsel for some brother, and a visitor is at all times under the control of the Master, who has it in his power at any time to exclude the visiting brother from the Lodge room, should he become obnoxious, or the peace and harmony of the Lodge or the brethren be disturbed by his presence.

"13. A W. M. elect cannot be legally installed as such until after he has received the so-called Past Master's Degree.

"21. An elected officer, after installation, cannot resign; therefore the acceptance by a Lodge of the resignation of its Junior Warden, after being installed, was irregular and void, and occasioned no vacancy. Nor can an elected officer, after being duly installed, dimit during his term of office.

"30. A brother has the right to cast a black ball upon the application of any person desiring affiliation, and no member, *not even the Master*, has a right to question his reasons for so doing, and it is unmasonic for a Mason to disclose his ballot on a petition for admission."

There is a long report from a special committee on Pseudo or Colored Masonry, from which we make one extract:—

"It is true that the negro, in this country, is not now a slave; his enfranchisement has invested him with all the rights and immunities of a citizen. In a legal sense he is the equal of the Anglo-Saxon. So be it. This brings political duties and civil responsibility, but not Masonic rights. He may (if free born) be admitted into the Fraternity in the same way that others are. He has no right to enter it without permission any more than the Fraternity of Masons have to drag him into it without his consent. Neither can we admit any authority to make Masons, except that prescribed by our Ritual. We deny the right of any Masonic body, Grand or Subordinate, to make Masons by resolution, or what amounts to the same thing, by recognition, or to admit to our Lodges such as are not Masons. It seems to be contrary to the Ancient Charges, some of which we quote, with the remark that when a Mason is asked to do a Masonic act, about the propriety of which he has any doubt, a reference to the Land-

marks and Ancient Charges will never contribute materially towards leading him astray."

The report concludes by stating that they are unable to see that any legislation upon this subject is necessary, and they recommend that no action be taken.

Bro. Auld, mentioned above, was tried by Grand Lodge, found guilty of the unmentionable crime, and expelled.

The Board of Custodians of the work, report four regular schools of instruction held during the year. They say:—

"You will observe that only four regular Schools of Instruction have been held during the year. The failure to hold such Schools has been no fault of the members of the Board, as they have always held themselves in readiness to respond to all calls upon them for instruction, either in schools or to particular Lodges. Nor indeed do we think it was for a want of a desire on the part of the Craft to receive instruction, but is mainly attributable to the fact that the Lodges most needing instruction, are not in a condition pecuniarly to meet the necessary expense of sending a delegate to these Schools, or employing a lecturer to meet the particular Lodges.

Your Board after three years' trial of the present system of imparting instruction, are clearly of the opinion that it falls far short of meeting the wants of the Craft.

We have now located in different parts of the Jurisdiction, Assistant Lecturers, who are thoroughly competent to give instruction.

Your Board, would therefore recommend, that no more Schools of Instruction be held for the benefit of Assistant Lecturers, there being now in the field a sufficient number to meet all reasonable demands that may be made by the Lodges for instruction in the Work, and the Lectures of the three degrees of Ancient Craft Masonry."

It was decided to employ a Grand Lecturer, to visit and instruct the Lodges in the Work, under the direction of the Custodians. His compensation ($1,000) is to be paid by Grand Lodge.

Alpha Lodge, at Fort Gibson, one of the two Lodges in the Cherokee Nation, which were declared clandestine by the new Grand Lodge of Indian Territory, for refusing to join them, and which holds its charter from the Grand Lodge of Kansas, sent forward the following resolutions:—

"From this it will be seen that we decline to surrender our Charter or suspend our work until you can be communicated with, and your advice be obtained. We have done so through no contumacious spirit or unfriendly feeling, but because we hold ourselves bound by the action of the Grand Lodge of the State of Kansas in refusing to recognize the legality of the Grand Lodge, so-called, of the Indian Territory, and because we have been informed that the Grand Lodge of the State of Arkansas, from which the Lodges organizing the Grand Lodge obtained their Charters, has pursued the same course.

"This Lodge desires to cultivate none but fraternal feelings and to comply with each and all of its duties in the premises, but it adheres

to its original position on the subject of the formation of the Grand Lodge of the Indian Territory. It believes it unnecessary and inexpedient on account of the reasons already stated. The Indian Territory, so-called, is no State or Territory of the United States, in the technical sense of those terms.

"The Worshipful Grand Master of the Grand Lodge established, has, we are informed, no legal status as a citizen of Indian country, but is liable, in common with some other officers of that Lodge, to be removed beyond its limits at any time by the direction of the President of the United States; and further, the Cherokee Nation, where this Lodge and Flint Lodge are located, owe no legal obligations to the remainder of the country styled the Indian Territory, any more than does the Choctaw or Creek Nation, whose respective bounds and rights are separated and defined as clearly as those of any State or Territory of the United States.

"For these reasons we protest against the action of the said Grand Lodge of the Indian Territory as uncalled for and unfraternal, and ask for your immediate advice and directions in the future, and by which action we will be governed."

These resolutions were referred to the Committee on jurisprudence, whose report was adopted, concluding as follows:—

"In view of the action taken by this Grand Lodge, your Committee are of the opinion that Alpha Lodge, No. 122, was under no legal obligation to transfer its allegiance to the Grand Lodge of the Indian Territory before this Grand Lodge, to which Alpha Lodge, No. 122, is Subordinate, had formally recognized it; and while we maintain and defend the doctrine of Exclusive Territorial Jurisdiction, as now understood and substantially settled on the American Continent, we believe that no Grand Lodge should recognize any new Grand Lodge until ample time and opportunity had been offered to investigate fully the claims of the new aspirant for Grand Lodge honors.

"Therefore, your Committee would respectfully recommend that the action of Alpha Lodge, No. 122, be and is hereby approved, and sustained, and further, we will continue during the present condition of affairs to bear this Lodge on our Register of Lodges, and exercise jurisdiction over said Alpha Lodge, No. 122."

The sum of $100 was voted to purchase books for the Grand Lodge Library.

Manitoba and Prince Edwards Island were recognized.

We copy the conclusion of the report of the Committee on Correspondence, on "Ontario," which was adopted by Grand Lodge:—

"From the foregoing it will be observed that the so-called Grand Lodge of "Ontario" is not only an intruder, but an usurper, infringing upon the Territorial rights of an early established Grand Lodge, with which the Grand Lodge of Kansas, is now and has been for over eighteen years in Fraternal Correspondence.

"These proceedings, are not only insurrectionary, but in plain violation of every principle of Masonic Law, and regulations made governing the formation of regularly constituted Grand Lodges.

"If such usurpation were countenanced, and Grand Lodges irregularly organized were to receive recognition, it would absolutely subvert the whole frame-work of Masonic Government, as now understood and respected by all True Ancient Free and Accepted Masons:

"Your Committee, therefore, recommend that the Grand Lodge of Kansas in no wise recognize the so-called Grand Lodge of 'Ontario.'

"Your Committee further recommend the adoption of the following resolution, and that a copy of the same be at once sent by the Grand Secretary to all Lodges in the jurisdiction:

"*Resolved*,—That the so-called Grand Lodge of Ontario is an irregular and clandestine organization, and not entitled to Masonic favor by any regular Freemason, and all persons hailing from, or claiming Masonic fellowship with said organization, or with any bodies holding under it, are unworthy of our Masonic fellowship; and that all Lodges in this Jurisdiction are strictly enjoined not to receive as visitors or acknowledge as Masonic Brethren, any person or persons, hailing from this pretended Grand Lodge of 'Ontario.'"

The following motion was carried:—

"*Resolved*,—That the R. W. Grand Secretary be directed to open communication with the proper officers of the Grand Lodges of England, Scotland, Ireland, and Germany with the view of cultivating and establishing more intimate and friendly relations with these Grand Lodges, and if not inconsistent with their long and well established regulations to get up an interchange of publications, and otherwise cultivate more intimate relations."

Bro. John H. Brown reports on correspondence. On Canada for 1875 he says:—

"The reports of the various District Deputy Grand Masters are conclusive proof that the Craft in that Jurisdiction are not only prosperous, but taking a deep root in public opinion. Avoiding all bluster and unmasonic parade, standing firmly by the recognized tenets of the Order, and on every occasion illustrating its principles by discreet management, our brethren in Canada are year by year winning laurels that will last while those of more pretentious but less worthy men fade and wither into nothingness."

Under Mississippi he says:—

"With all deference to the Grand Master, we ask where he finds authority for attempting what his suggestions would seem to indicate? We have yet to find in any authoritative work, the first line that contemplates educational training outside of the Lodge, and beyond each Brother's personal effort. Already the country is overwhelmed with Colleges, every five of which should be suppressed or else consolidated into one. Why add to the list another depending on the precarious contributions of constituent Lodges? Better build a home for disabled, worthy Brothers, Masonic widows and orphans; these we are bound most solemnly to aid, and in every Jurisdiction they may be found. Let surplus funds be invested for their benefit, and the world will not decry our pretensions nor distrust our purposes."

M. W. Bro. Jacob D. Rush (Fort Scott), Grand Master,

R. W. Bro. John H. Brown (Wyandotte), Grand Secretary.

KENTUCKY.

Held at Louisville, October 19th, 1876.

M. W. Bro. John H. Leathers, Grand Master.

Number of Lodges, 500; represented, 458; initiated, 1,166; members, 21,237; receipts, $23,120.50; Annual Communication, 77th.

The Grand Master reports peace and harmony among the Lodges, and a general degree of prosperity, although accessions have not been as large as in previous years, owing to the great depression of the times. He strongly recommends increased aid to the Masonic Widows' and Orphans' Home, which seems to have reached a crisis in its financial affairs. Its work is thus stated:—

"Since the doors of the Institution have been thrown open one hundred and eighty-five widows and orphans of deceased Kentucky Masons have found shelter there; of that number thirty-seven were sent from Louisville, and one hundred and forty-eight from Lodges outside of Louisville. There are, at present, one hundred and twenty-eight beneficiaries in the Home—all that can be comfortably accommodated."

He reports twelve new Lodges, and many other applications refused. He thinks they have too many Lodges, and says:—

"The rapid increase of Lodges in Kentucky is a growing evil. We already have too many, and, if properly selected out of the whole number, at least one-third could be dispensed with without detriment to the Order. It is a fact well-known that there are a considerable number of Lodges in this State that are not self-sustaining—that is, the mileage and per diem drawn out by the representatives are greater than the amount paid in as Grand Lodge dues.

In Kentucky there are now nearly five hundred Lodges, with an aggregate membership of a little more than twenty thousand, or about forty to the Lodge. The great State of New York, with a Masonic population of over eighty thousand, has but about seven hundred Lodges—an average of about one hundred and twenty to the Lodge. The States of Ohio and Indiana, with a Masonic population of thirty thousand each, have about five hundred Lodges. It will be thus seen that Kentucky, in proportion to her Masonic population, compared with the States named, has entirely too many Lodges. What is wanted in Kentucky is not more Lodges, but more live, healthy Lodges, and fewer drones in the great hive.

This important subject has occasioned much thought and has induced an examination into the systems under which other Grand Lodges manage this very important matter, and the following amendment to our Grand Constitution is suggested for your consideration, being the same, substantially, under which the Grand Lodge of Missouri works, viz:

1st. That the dimit of every signer of a petition for a dispensation for a new Lodge be required to accompany the application. It sometimes happens that whole bodies of Masons dimit from their Lodge to unite in the effort to form a new Lodge, and thereby weaken and destroy the strength of some good Lodge already established.

2d. That no new Lodge shall be formed without the consent of all Lodges whose territorial jurisdiction will be affected thereby.

The adoption of such an amendment to our law would throw such a safeguard around the Order that when the law was complied with the Grand Master could grant dispensations without fear of error."

We quote several of his decisions:—

"1. A non-affiliated Mason is not entitled to Masonic burial. There is no law against a Lodge performing the service for the dead over such a brother if it so elects.

2. A brother who stands suspended for the non-payment of dues at the time of his death is not entitled to Masonic burial. The Lodge cannot remit the dues of a suspended brother after his death to make him appear in good standing at the time of his decease."

"5. A candidate for Masonry must be of sound body and mind. He must possess no deformity which would interfere with his giving all Masonic signs and steps in ancient form. Likewise, a brother who has been initiated or passed, but since that time has lost a limb or become maimed by any accident, should not be advanced. He must be physically qualified to receive the mysteries of the Order according to ancient form, and in his turn instruct others."

"7. The right to dimit from his Lodge is said to be an inherent right belonging to every Mason, and if an inherent right a vote should not be taken on the application for a dimit, the petitioner being clear of the books and no charges against him. When a brother makes application for a dimit, and no objections are interposed, the Master should instruct the Secretary to make the record and to issue the certificate."

"24. The Grand Master of Kentucky has no power to grant dispensations for the conferring of degrees out of time. One lunar month must, in all cases, intervene between degrees."

"30. When a just and true minute of the proceedings of a Lodge is recorded by the Secretary no amendment or question or act can be entertained or allowed which tends to erase or conform it to a state of facts not existing."

"35. Any by-law of a Lodge prohibiting a Master Mason from voting at the annual election of officers or from holding office, for being in arrears for dues, is unconstitutional. No brother can be deprived of such rights, on account of his failure to pay dues until he has been regularly suspended."

Bro. Leathers urges upon the brethren, that they should heartily support the *Kentucky Freemason*, a valuable Masonic periodical, under the management of Bro. H. A. M. Henderson.

Among the representatives who presented their credentials, we notice Bro. W. T. Darrow, from the Grand Lodge of Canada.

It was decided to aid the Home, and supply it with funds,

by an assessment of $1 per member, per year, for five years, to be paid by each Lodge; provided this plan is sanctioned by the majority of the members of Lodges, at a *plebiscite* vote to be taken on December 27th.

A re-print of the early proceedings was authorized, to be edited by Bro. J. W. Staton, and to be published without expense to the Grand Lodge.

The Committee on Jurisprudence reported on two decisions as follows :—

"As to decision No. 3, as set forth in the address, wherein it is stated that a brother, in good standing, who confesses to the Master of his Lodge upon his death-bed that he has been guilty of a crime, we confess that we entertain serious doubts. We admire and approbate the sentiment which inspires the decision embracing the idea that none but those who are "good men and true" should be endorsed by the Craft; yet, Masonic law recognizes but one right to demand Masonic burial, and that is, that the Mason should be in good *standing* in his Lodge; and if he is in good standing at the time of his death there is no power to prevent him from receiving the honors of Masonic burial.

As to the decision specified in the Grand Master's address as No. 15, deciding that a suspended Mason, against whom charges have been preferred, has a right to be admitted into the Lodge during his trial, we approve. and do not regard that, permitting the presence of such suspended Mason during the trial in the Lodge, is holding Masonic communication with him. It is a natural right of every man, recognized by the civil law from time whereof the memory of man runneth not to the contrary, to face his accusers, to see the witnesses who testify against him, and to be heard in his own defense, and surely Masonry, which practices charity and loves its brethren, will not be colder and harder than the law of the land."

Bro. Thomas Todd reports on correspondence, noticing Canada for 1875 and 1876.

M. W. Bro. R. M. Fairleigh (Hopkinsville), Grand Master.
R. W. Bro. John M. Todd (Louisville), Grand Secretary.

LOUISIANA.

Held at New Orleans, February 12th, 1877.

M. W. Bro. John G. Fleming, Grand Master.

Number of Lodges, 160; represented, 78; initiated, 216; members, 6,449; receipts, $25,321.80. Annual Communication, 65th.

The Grand Master delivered an address which covers twenty-two pages of the proceedings. In his opening remarks, he says:—

"During the past ten years we have witnessed the working out, in part, of one of the most extraordinary political problems that has ever been attempted by any government, nation or people. A race of men,

numbering millions, have been emancipated from slavery, and not only invested with the right of suffrage, and all other civil rights, but, so far as this State is concerned, have been elevated to be at once its law-makers and rulers. I leave the casuist, the philosopher and the politician to discuss the probable ultimate result of this experiment; but so far it has been a sad one to us. It has not only impoverished hundreds of our best citizens, but it has laid an embargo, as it were, upon industrial pursuits, and established a standing premium for duplicity and villainy, and, worse than all, has filled the land with discord and demoralization and destitution. I am loth to believe that men are naturally any worse now than they were in the past. I believe that they are in the present day and generation, as I believe they always have been, more liable to err from a want of resolution to do right than from a disposition to do wrong, and that they would prefer to do right if they were not virtually punished for doing it. In the general estimation of the world, wealth is considered essential to honor, although it is not and should not be so, and the high road to wealth seems now to lead only through the bogs and chapparels of corruption and intrigue. But yet all this may be a blessing in disguise. It might come to pass that the evils produced by it will cause a spirit of reformation to rise that will crush it and establish a more happy condition of affairs. For the present, it behooves us to guard well our doors and our interests, that none of this discord may enter the one or injure the other, for numerous attempts are being made, and no doubt will continue to be made, to legislate this emancipated race into our Fraternity, and I can suggest no better way of meeting the difficulty than by adhering to the law, that, to become of us they must pass through a similar door and ceremonies like those through which we have all came, and that no special laws can be enacted for their benefit.

The past year is to pass into our history as an important one. It has been celebrated with great joy as the Centennial of our existence as an independent government. The nations and governments of the world have sent envoys and representatives, not only to assure us of their friendship and of their admiration for our prosperity and wonderful development as a people, and to wish us God speed, but to compete with us in friendly contest in the advancement of all branches of useful knowledge. Even majesty itself, for the time being, laid aside the crown and paid us homage. We, of Louisiana, however, were not in a condition to join to any great extent in the festivities of the occasion. The impoverished and oppressed condition of our State rendered it impossible for us to take any formal part in the great national exhibition. We were in a situation similar to that of our ancient brethren in Babylon, and could not consistently join in singing the songs of success nor in the glorious hallelujahs of prosperity."

On their relations with Canada, he says:—

"I would most earnestly recommend that you, at this session, take such action as may be proper and necessary in your judgment to re-establish friendly relation with that Grand Body.

The severance of our friendly intercourse took place in 1873, and was brought about chiefly by the difficulties existing at the time between the Grand Lodge of Canada and the Grand Lodge of Quebec, on the one hand, and between this Grand Lodge and the Grand Orient of France, on the other.

On the 12th of February, 1873, a resolution was adopted by this Grand Lodge, which *unconditionally* withdrew our representative from that Grand East, and it was adopted under the impression, on our part, that the Grand Lodge of Canada was disposed to uphold the Grand Orient of France in her unwarranted invasion of our jurisdiction, as a retaliatory measure for our recognition of the Grand Lodge of Quebec. This seems, however, not to have been the case, for whilst she did, during that year, appoint a representative at the East of the Grand Orient, she, at the same time was remonstrating with that Body for its trespassing, and disregard of the American doctrine of Grand Lodge sovereignty, a doctrine of which the Grand Lodge of Canada is one of the oldest and strongest advocates.

In 1874 and 1875, P. Grand Master Girard, in his address, very forcibly and fully laid this matter before the Grand Lodge but, I think, that the resolutions reported by the committee to whom it was referred, and which were adopted in 1875, do not go far enough to suit the purpose.

You will find the resolutions referred to on page 116 of the proceedings. The last one of them reads as follows:

'*Resolved*, That the M. W. the Grand Master be authorized to appoint a representative at the Grand Lodge of Canada, as soon as he has due assurance that such action will be preceded or followed by the cessation of Masonic relations with the Grand Orient of France, until that Grand Orient shall assume a position in conformity to the doctrine of exclusive Grand Lodge territorial jurisdiction.'

I trust, brethren, that you and the committee will, upon reflection, agree with me in the opinion that the condition set forth in this resolution is one of doubtful propriety, bearing, as it does, upon matters between two Grand Masonic bodies that are equals in supremacy. No matter how sorely we may feel, or how much we may deplore the wrongs that have been done us by the Grand Orient of France, I do not think that it is either Masonic or wise in us to undertake to cut ourselves loose from friendly relations with other Grand Bodies, because they will not, one and all, ignore the Grand Orient.

It is true that all the Grand Lodges of this country have renounced the Grand Orient of France for her disregard of the American doctrine of Grand Lodge sovereignty; but it is equally true, that they done so voluntarily of their own free will, and that it would not have been in our power to have enforced such action, nor in good taste to have attempted to do so.

I am a most unqualified advocate of this American doctrine, and firmly believe that a strict adherence to it is absolutely necessary, and trust that our brethren of Canada will eventually hold the Grand Orient of France to account for her violation of it; but I do not think that we should make her doing so, a condition to the re-establishment of friendly relations between us.

We have repealed the resolution withdrawing our representative, and opened the door to our offended friends; let us go further, and invite them in without conditions, and then discuss the French question amicably.

I believe that your committee, to whom this matter may be referred, will find that our action was taken under impressions that were afterwards shown to be erroneous, and that it is but right that we should do the amende honorable.

There are some men so constituted, that they are disposed to exact, or at least expect that, because they happen to differ or quarrel with

an acquaintance, or friend, that all their friends should quarrel with him also; but such a sentiment is foreign to the teachings and precepts of Masonry, and should neither be practiced nor encouraged. Whilst we are surely right in our course toward the Grand Orient of France, and whilst I will always oppose our having any intercourse with her until she respects our rights, fear we will have our hands full, if we undertake to *enforce* the renouncement of her by the other Grand Masonic Powers."

He explains and strongly condemns the "Ontario" movement; and had issued an edict prohibiting intercourse with those engaged in it,

He is of opinion that a Lodge cannot grant a new trial. We agree, and we think that the only remedy the aggrieved party has is by way of appeal. We think that Lodges should not have the power to grant new trials, as such a proceeding would be a source of never-ending confusion in the Lodges. Having once disposed of the case, it would be far better to let the injustice, if any, be remedied on appeal to Grand Lodge.

Bro. Fleming has decided views on the impropriety of Lodges forming partnerships with other societies in holding property. We fully agree with him, and we think such proceedings should be altogether prohibited.

"There is scarcely anything that gives the Grand Master more trouble than the disposition of the lodges to unite with other secret associations in building or renting halls or rooms in which to meet, sometimes to save expenses and sometimes to gratify an ambition to be accommodating, notwithstanding the law of the Grand Lodge is written against it. During the past hundred years all, or nearly all, of the secret societies that have risen have one after the other tried in some way to connect themselves with the Masonic Fraternity, sometimes in renting, sometimes in buying or building property, and in giving public entertainments for mutual benefit, or funeral processions, and in other ways *ad infinitum*, and experience has long since given us ample proof that such alliances are invariably to our ultimate disadvantage. And, again, nearly all of these secret societies have—when compared with ours—been purely ephemeral. They have not been erected on such solid foundations, nor established for such wise and benevolent purposes, nor exercised such universal influences; and I cannot see how we, as Free Masons, should either seek to aid in organizing or perpetuating them, or to place ourselves in a position where our misfortunes might aid in their downfall, or prove detrimental to their welfare."

On the subject of new trials in Lodges, the Committee on Jurisprudence were granted till next year to report.

The following resolutions were adopted:—

"*Resolved*, That the M. W. Grand Master be, and is hereby authorized to appoint a Grand Representative of the M. W. the Grand Lodge of Louisiana, near the Grand East of Canada, as an evidence of our

friendly and brotherly feelings towards our brethren of that jurisdiction, and hope that no misunderstanding may ever occur to mar the pleasant relations that have heretofore existed between us."

"*Resolved*, That the action of the M. W. Grand Master prohibiting Masonic intercourse with the members of the so-styled 'Grand Lodge of Ontario,' be approved."

Bro. G. H. Braughn reports on correspondence (180 pages), giving good extracts and sensible comments. He devotes over five pages to our proceedings for 1876.

M. W. Bro. S. J. Powell (St. Francisville), Grand Master.

R. W. Bro. J. C. Batchelor (New Orleans), Grand Secretary.

MAINE.

Held at Portland, May 1st, 1877.

M. W. Bro. Albert Moore, Grand Master.

Number of Lodges, 179; represented, 167; initiated, 703; members, 19,365; receipts, $5,899.86. Annual Communication, 58th.

The Grand Master reports the moral and financial strength of the order was never better than now. The work of the Lodges has been affected by the continued financial depression. All complaints have been settled amicably or are in course of settlement; and harmony prevails throughout the jurisdiction. He granted no dispensations for new lodges during the year. He issued seven dispensations for the election of officers, in cases "where the freaks of the moon contravened the law of the Lodges."

We quote the following action:—

"September 30th, I granted dispensations to Penobscot Lodge, No. 39, Mt. Kineo, 109, Doric, 149, and Cambridge, 157, to appear in Masonic clothing and form a procession at Greenville, for the purpose of erecting a marble tablet to the memory of Bro. Louis Annanche, said to be once a chief of the St. Francis tribe of Indians, an educated Indian, a Christian man, and forty years a Mason, who, responsive to the natural instincts of his race, had for many years spent much of his time roaming the wild-wood of Northern Maine in solitary communion with nature and in the exciting scenes of the hunt.

On the 4th day of October, a respectable number of Masons assembled at the newly made grave of our Indian Brother, in a retired spot at the foot of Moosehead Lake, and with appropriate ceremonies erected a simple marble tablet in commemoration of his pure and virtuous life. The tablet, properly inscribed, was contributed by the Masons of that section of the State, as a testimonial of their respect and esteem for this noble son of the forest."

Among his decisions, we find several worthy of note, and which appear correct:—

"3. The Master of a lodge may admit or refuse to admit a visitor, or a member of his own lodge, on objection being made. If a member,

the Master should cause an investigation to be made, and if the objection proves to be groundless, admit him, and if for good cause, still refuse admission and have charges filed and the member tried.

8. No lodge is required to reimburse another lodge for expenses voluntarily incurred in assisting its members outside of its own jurisdiction; but Masonic comity seems to demand a liberal and equitable adjustment of expenses needfully incurred in such cases.

9. An application was received for the degrees, and before ballot was had thereon the applicant was taken sick. I am requested to ask your opinion, and to enquire if there is any way to dispose of the application without a ballot.

Ans. If the disability be such as to render the applicant unable "honestly to acquire the means of subsistence," the committe so reporting, "the fact shall be entered of record, and the petition and fee returned," without a ballot.

10. A man born and raised in our jurisdiction, about four years ago went away, was employed as a clerk for a short time, and then began to travel as a salesman. His route of travel is this way, he coming here about once a month. He calls his residence here, and always has. He wants to apply to our lodge for admission. Would it be safe for us to receive his petition?

Ans. Jurisdiction follows the legal residence of the applicant—where he pays taxes, exercises the right of suffrage, etc. If he does neither, on account of his itinerancy, having no such residence elsewhere, your claim would seem best."

The views of Bro. Moore on insurance are, in our opinion, deserving of careful attention. He puts the matter in its proper light:—

"INSURANCE."

"'*Resolved*, That the Treasurer be authorized to pay to the ——— Relief Association fees and assessments, as a loan to such members of this lodge as the Master, Wardens, Treasurer and Secretary, as a committee, may recommend. Certificate of membership to be in favor of the lodge, to be returned to said Brother (or payable to his family) when said fees and other expenses have been paid.'

My opinion upon this resolution was desired by a District Deputy Grand Master, who was also a member of the lodge before which the resolution was then pending. With this request for a decision was also submitted a printed circular, issued by the County Relief Association 'to the Masonic fraternity,' suggesting 'that the lodges, in their capacity as guardians of the welfare of the craft, and as an investment of their surplus funds, in every way safe, should insure such members as may desire it and have not the means to pay the deposit fee, giving the insured the privilege, at any time while in good health and standing, of paying the amount advanced by the lodge as premium and assessments, with interest, and of having the policy made payable to such legatee as he may designate.' I made the following decision:—

The proposed action of your lodge to pay for the insurance of its members, directly or indirectly, would be such use of its funds as its contributors never contemplated, and wholly inadmissable. Masonic lodges, as such, can have nothing to do with Relief Associations. The funds are to be devoted to charitable purposes; not to insure the lives

of its members, nor can they be directly or indirectly converted to such use.

As voluntary organizations, there can be no objections to Relief Associations among individual Masons, but there is neither reason nor authority for the Grand Lodge or the subordinate lodges to patronize them, or recognize them as Masonic; much less to devote their funds to the insurance of their members. My convictions are clear that such a disposition of lodge funds would lead to endless strife and discord. No lodge can insure all its members. Every member having equally contributed to the funds, all are alike entitled to its benefits, and no distinction could be made without creating dissatisfaction. No question creates so much irritation in lodges and so strains the fraternal cord that binds its members together, as the disposition of their finances. Any attempt to carry out the policy indicated by this resolution would be a continual cause of irritation, if there was any authority for it—as there is not.

At present, these and other kindred associations are but just entering upon their experimental stage. The uncertain tenure and stability of all like organizations, in the present stress of the times, tends to throw a shadow of doubt over their success, managed the best they may be. With a membership fee of only two dollars and an assessment of one dollar and ten cents upon the death of a member of the Association, and taking the same ratio of deaths to the whole membership, as reported by the Grand Lodge last year, as a criterion, the death-rate assessment upon each member of the Association would be about eleven dollars annually, besides the fee for membership. This sum, multiplied by the number it insures, would be the annual cost to each lodge for its insured members, if in the proportion of ten in every hundred, entailing an annual draft of one hundred and ten dollars to every lodge of a hundred members.

Having once commenced, the lodge must continue its payments to the end, or forfeit the sum already paid. Not only would the lodges become responsible for the payment of the assessments, but virtually responsible for the moral character and Masonic conduct of their insured members, for, upon suspension or expulsion from the lodge, membership in the Association ceases at once, and the lodge is minus the amount of the assessments paid out for each member.

Having been asked to review and modify this decision, I have deemed it proper to present some of the impressions leading me to it. The more I reviewed it the stronger were my convictions that a contrary decision would not only open the door to an unseemly scramble for the benefits the scheme proposed, but entail such a burden as would ultimately cripple, if not bankrupt the lodges that adopted it.

The benefits of Relief Associations and other kindred organizations, safely and economically conducted, are not questioned; but the great danger is, when the death-rates begin to increase and the assessments begin to multiply, as they will with the increasing years of the members, that the interest in the Association will begin to wane, policies to lapse, members to drop out one after another, and a final collapse will follow. The recent history of Life Insurance Companies, conducted upon the same principle, affords an illustration of the dangers of the system. In view of possible failure, such Associations should receive no legislative sanction, or recognition as Masonic, from the Grand Lodge or its subordinates, much less devote their funds to insure their members therein.

When we substitute for the voluntary and silent charities of Mason-

ry, a system of benefits on a strictly commercial basis, it will have lost all that traditional, mystic power which has ever distinguished it from all other human organizations as a fraternally charitable institution, wherein its chief glory lies.

As the action indicated by this resolve had been contemplated by some of the lodges, and only held in abeyance by the force of this decision, I submit that justice to them seems to demand that it should be considered and the decision confirmed or revoked at the present session."

On "Ontario," he says:—

"Learning from official sources that a spurious Grand Lodge had been formed in the Province of Ontario, Canada, of which Francis Westlake claims to be Grand Master, I issued a cautionary circular to all the lodges in this Grand Jurisdiction, that no lodge or individual hailing under this so-called Grand Lodge could be recognized in this jurisdiction, and that the greatest caution should be exercised in extending Masonic courtesies to any person from that Province. It is for you to judge of the wisdom of this act, and also to determine if any further action is needed at the present time."

The following resolution was adopted:—

"*Ordered*, That the Grand Secretary be directed to issue at once a circular to lodges, directing each to ascertain during the year the non-affiliated Masons in their jurisdiction, and to keep an alphabetical list of the same, to which all suspended from or deprived of membership shall be added. In places where more than one lodge exists this duty shall devolve on the oldest lodge."

It was decided that the establishment of a Home for aged and destitute Masons should be postponed until a more favorable time.

Bro. J. H. Drummond presented the following interesting report on the Grand Lodge of Cuba. It gives the most complete statement we have seen regarding the state of Freemasonry in that Island:—

"The Committee on Foreign Correspondence have examined the various documents which they have received from the Grand Secretary in relation to the 'Grand Lodge of Cuba,' and the 'Grand Lodge of Colon for Cuba and the other Spanish West India Islands,' and ask leave to make a special report thereon.

In the early part of the present century, the Grand Lodge of Pennsylvania created lodges in Cuba, but they have become extinct. In 1858, the Grand Lodge of South Carolina chartered three lodges in Cuba, and they, on the fifth of December, 1859, formed the Grand Lodge of Colon, with its Grand East in Santiago de Cuba. Afterwards, in the same month, under authority of the Supreme Council for the Southern Jurisdiction of the United States, the Ancient and Accepted Scottish Rite was introduced into Cuba, and a Supreme Council, 33°, was formed, with authority over the degrees from the fourth to the thirty-second, and the Bodies practicing those degrees. From want of experience in Masonic matters, the Grand Lodge and

Supreme Council united in a Grand Orient, of which each was a "section," the Grand Lodge governing the symbolic degrees, but yet connecting them with the "high grades" in a manner utterly inconsistent with the Grand Lodge Sovereignty of our own Grand Lodges, but in accordance with the vicious system inaugurated by the Grand Orient of France, and copied in South America and other countries deriving their Masonry from France.

The attention of Grand Lodges having been recently called to this manner of government, a disposition, quite general and unanimous, has been evinced to decline to enter into correspondence with any Grand Lodge which should be a party to such an entangling alliance, and which should be a sovereign and independent Body. But no one has thought of denying that the Lodges chartered by such Grand Lodges, and the Masons made by such Lodges, are lawful Lodges and regular Masons, until the report of Bro. Vaux, of Pennsylvania, which we have reviewed in our annual report. It is sufficient to say that the doctrines of that report are utterly inconsistent with the doctrine of his report upon the recognition of the Grand Lodge of Cuba in the former, he denies recognition to such a Grand Body, and prohibits allowing Masons of their obedience to visit Lodges in Pennsylvania in the Centennial year, while in the latter, he recognizes a Grand Lodge formed by Lodges, some chartered by that very Grand Body, and *all* for years under its obedience. But while we may recognize these Lodges and Masons as regular, it is proper to decline intercourse with their Grand Lodge if it is not a Supreme Body; and we have, for some years, advocated persuading all Grand Lodges to become independent of all other Bodies, and, moreover, we will never vote to recognize any Grand Lodge that is not thus independent. But many of these Grand Orients have been and continue to be recognized by most of our Grand Lodges, and it is too late to deny their Masonic character.

To return to Cuba; the Grand Lodge went on chartering Lodges, but the Supreme Council began to encroach upon its functions, and, after a time, substantially established a subordination of the symbolic degrees to the high grades. But in 1867 or 1868, the Grand Lodge adopted a new constitution, declaring that the only superior authority which it recognized was the General Assembly of the Grand Orient; whereupon the Supreme Council declared the constitution of the Grand Lodge null and void, until it should be approved by the Grand Orient, and arrogated to itself the control of all the bodies, Lodges and all, until the Grand Orient should meet, and the Grand Lodge submitted and resolved to "be in recess until that meeting of the Grand Orient," and annulled the new constitution, with the expectation, it is said, that the Grand Orient would accede to its request for sole authority over the Lodges: this took place in September, 1868, and the Grand Orient was to meet in November following; but the revolution broke out, and it did not meet then and has not since. The Supreme Council continued to rule all degrees, and went so far as to authorize a Consistory, 32°, to form a Provincial *Mother* (Grand) Lodge in the west part of the Island, with power to grant warrants. The Grand Lodge protested, but it could do little else; it however held its election in 1870; finally, on the fourth of March, 1872, the powers granted to the Consistory were recalled, and the Grand Lodge re-organized. In 1873, the Grand Lodge held an election and gradually began to exercise its original functions; in 1874, new officers were

elected, and the Provincial *Mother* Lodge established by the Consistory was dissolved, and a new Provincial *Mother* Lodge established, April 8, 1875, by the Grand Lodge, and authorized to issue warrants for subordinate Lodges, but was dissolved by the same authority, July 28, 1876.

In consequence of the action of the Congress of Lausanne, the Supreme Council of Colon, on April 30, 1876, adopted a resolution, authorizing the Grand Lodge to promulgate its constitution and govern the symbolic Lodges, "provided they will live in peace with the Supreme Council of its jurisdiction," &c. The Grand Lodge seems to have taken measures to carry out this plan, for it met August 6, 1876, in special session, to adopt a new constitution, which was considered and discussed at sessions held on August sixth, tenth, twelfth and sixteenth; at one of these sessions an article was adopted declaring that the Grand Lodge, as a section of the Grand Orient, would submit to the general constitution thereof; and the Grand Lodge was adjourned to the twenty-sixth of August, when the constitution was to be finally adopted.

But an important event had already taken place: on the first day of August, 1876, nine chartered Lodges and four U.D met at Havana and formed the "Grand Lodge of Cuba," and appointed Bro. Ramon Illa its Representative in the United States, who now asks the Grand Lodge of Maine to recognize it. Six of the chartered Lodges which participated in its organization were chartered by the Grand Lodge of Colon and three by the "Provincial Mother Lodge," *created by the Consistory as authorized by the Supreme Council*, and the four U. D. were created by the "Provincial Mother Lodge," formed by the Grand Lodge of Colon, as already stated.

When the "Grand Lodge of Colon" met on the twenty-sixth of August, it had learned of these proceedings, and at once amended its proposed constitution, by striking out all allusion to the Grand Orient and declaring itself sovereign; and, as amended, the constitution was unanimously adopted. It became thereby, to all intents and purposes, a Sovereign Grand Lodge, with supreme authority over its subordinates. It appointed Bro. Benjamin Odio its Representative in the United States, who now asks the Grand Lodge of Maine to recognize it.

One step has been made in advance: both bodies are independent, having adopted the American policy and discarded the Grand Orient system. It is very much to be regretted that there should have been a division: and efforts should have been made by both parties to unite, before asking recognition by other Grand Lodges. Both claim exclusive jurisdiction in Cuba: and the question, which is the legal Grand Lodge, is the one to be decided by the other Grand Lodges. Pennsylvania and Delaware, upon an *ex parte* statement, have decided in favor of the "Grand Lodge of Cuba," but upon insufficient information, as it appears to us.

All the Lodges must be taken to be regular, as both bodies have so treated them. In the new Grand Lodge (we shall use the terms *new* and *old* to distinguish the Grand Lodges), are Lodges created by the old Grand Lodge, the "Provincial Mother Lodge" of the Supreme Council, and the "Provincial Mother Lodge" of the old Grand Lodge: the other Lodges in the Island were created by one of these three authorities, and, therefore, if all the Lodges which took part in forming the new Grand Lodge were regular, the other Lodges were also.

Now, assuming that the *old* Grand Lodge had gone out of existence,

as claimed by the *new* one, there were a certain number of regular Lodges in the Island, over which jurisdiction is claimed, without any Grand Lodge, and they had a right to form one in the manner well established. Did those forming the new Grand Lodge proceed in that manner? We have no evidence that they did. Did they notify all the Lodges in the Island of the *time*, *place* and *purpose* of the meeting? Were a majority of the Lodges in the Island represented in the Convention on the first day of August? If either of these queries are answered in the negative, the proceedings were invalid. The minutes of the Convention do not answer either question, nor is it answered in any of the documents submitted to us: and that is why we say that the Grand Lodges of Pennsylvania and Delaware acted upon insufficient information.

In the annual statement for 1875, before these proceedings were in mind, the Grand Lodge of Colon gives a list of twenty-five Lodges, among which are the *nine chartered* Lodges which took part in forming the new Grand Lodge, but not the four U. D. One of the twenty-five, however, was in Porto Rico. Of the nine Lodges referred to, seven were in Havana and two in Matanzas; and six of the others were in Havana. In one of the documents it is said that "a *majority* of the Lodges in Havana, Matanzas and Cardenas (nine chartered and four U. D.) met and formed the Grand Lodge of Cuba;" the inference from which is that *all* the Lodges in those cities were not represented. One expression in a letter from Bro. Illa indicates that there are now more than thirty Lodges in Cuba, of which three have been chartered by the new Grand Lodge. In a Balustre dated September 4, 1876, the "Grand Lodge of Colon" claims that it has *thirty-six* Lodges, with nearly 8,000 members, under its jurisdiction in Cuba and Porto Rico. Bro. Odio, in one document, gives a copy of the Balustre of the "Grand Lodge of Colon," declaring its independence of the Grand Orient, dated August 20, 1876, and says, "Here follow the signatures of the Delegates of Lodges Nos. 1, 2, 3, 5, 14, 15, 16, 22, 23, 27, 28, 29, 30, 32, 33, 34, and 35;" *seventeen* in all, one of which is in Porto Rico, and *five* of which (Nos. 5, 14, 22, 30 and 33) were among the nine which had taken part in forming the "Grand Lodge of Cuba." From the best information we can gather, it would seem that the Convention which formed the new Grand Lodge did not have representatives from a majority of the Lodges in the Island. And as the old Grand Lodge is not claimed to have had any knowledge of the movement until after August 16, 1876, it would also seem that the Lodges at St. Jago de Cuba were not notified of the Convention.

If the Lodges formed under the authority of the Supreme Council are left out as not being regular Lodges, the case stands still worse for the new Grand Lodge, as but *six* out of the *eighteen* or *nineteen* old Lodges were represented, if we take the list published in 1875 as correct.

The other question involved is a very serious one, and should not be lightly decided. Bro. Illa claims that the old Grand Lodge had become extinct, or had formed such relations with the Grand Orient as authorized it to be treated as extinct. But it was a good enough Grand Lodge to create Lodges which could take part in forming a new Grand Lodge; and the question is a very serious one, whether a portion of its Lodges, acting through a Convention, and not in the Grand Lodge itself, can create a new Grand Lodge. Some learned Masonic jurists hold that a Grand Lodge, being a Sovereign Body, cannot bind itself to a surrender of its supremacy, and can assert its

independence when it pleases, and is all the while a Supreme Grand Lodge.

Therefore, considering the doubts whether, upon their own grounds, the Grand Lodge of Cuba was legally formed, and the importance of the other question, and with the hope that our Cuban Brethren will settle all questions by a union of the two powers, we recommend that further consideration of the matter be postponed until our next Annual Communication.

We hope there are no personal or local questions to affect the matter, but we have our fears; for one of the Grand Lodges has its Grand East in St. Jago de Cuba and the other in Havana, and we notice also that the "Provincial *Mother* Lodge" was dissolved, because it had issued an edict which the Grand Lodge understood as advising its Lodges to pay no attention to the edicts of the Grand Lodge. But we trust our Cuban Brethren know their duty too well to allow such considerations to affect them.

We suggest also that both Grand Lodges unite in calling a convention of all the Lodges in the jurisdiction, and abide its results, unless they can agree upon a consolidation of the two Grand Bodies. Cuban Masonry is in such a condition that it cannot afford an internal dissension, nor to disturb the peace of the Masonic world by its disputes upon a really mere nominal matter in practice; that is to say, no question is raised as to the regularity of the Masons or the Lodges, and the only question is really one of precedence, but the settlement of that question involves other very serious ones."

The Committee on Jurisprudence think that a brother suspended for non-payment of dues, should not be required to pay dues during such suspension. They say that a large majority of the Grand Lodges hold that no dues accrue during suspension. We are, then, one of the minority, as we hold that dues accrue during suspension for non-payment of dues, but not during suspension for unmasonic conduct. This distinction is made, because, with us, a brother suspended for non-payment of dues, can restore himself at any time by paying up his arrears.

The edict of the Grand Master regarding Ontario, was approved by Grand Lodge, and ordered to be continued in force. The names of the expelled are also given.

Bro. Josiah H. Drummond reports on correspondence, in his usual able manner. He reviews all the fifty-two Grand Lodges in North America, except one. In his notice of Canada for 1876, he condemns in strong terms the "Ontario" movement; and with reference to our name, he says:—

"It is true that its name was the Grand Lodge of *Canada*, and not the Grand Lodge of *Ontario:* but while all agree that there can be but one Grand Lodge in a State or Province, there is no law requiring the Grand Lodge to bear the same *name* as the State or Province. If the "Grand Lodge of Maine" should change her name to the "Pine Tree Grand Lodge," we do not apprehend that that would be held to authorize the formation of a new Grand Lodge in this State: the matter

of name would be held to be a mere question of taste: such a question, and no other, is raised by the Grand Lodge for the Province of Ontario's continuing to call itself the Grand Lodge of Canada."

Under the head of "Georgia," he says:—

"The Grand Lodge voted not to appoint a Committee on Correspondence this year, on the ground of economy, no doubt. This is all right, but we marvel how it can afford to devote 150 of the 240 pages of the pamphlet Proceedings to giving the list of members of subordinate Lodges, of no earthly use, as experience in Maine and other States has demonstrated, except to make work for the printer, delay the issue of the Proceedings, fill up the shelves of libraries, and afford facilities for imposters. Whether brethren persist in voting to print them, in order that *they may see their own names in print*, or not, we cannot tell, but we have been assured that such was the case in one jurisdiction."

Under "Pennsylvania," he has the following historical paragraph:—

"In the introduction, Bro. M. gives a letter from Bro. Hughan, of England, in which he announces the discovery of an edition of the "Pocket Companion" published in Dublin, by which he claims to prove the existence of a Lodge in Philadelphia, constituted by Daniel Coxe *under English* authority, in 1730 or 1731. We have carefully considered the statements in the letter, and the evidence, in our opinion, utterly fails to prove what is claimed for it, but tends very strongly in the opposite direction. In the Companion, the Irish Lodges, 37 in number, are first given: then the English Lodges, numbered consecutively *after* the Irish Lodges, so that the English Lodge No. 1 is No. 38 in this list. In it is "116, the Hoop in Water street, Philadelphia, 1st Monday." This would be No. 79 in the English list. *In the same year* an edition of the "Companion" was published in London, but, says Bro. Hughan, "evidently a copy of the Dublin Book:" in that there is no mention of the Hoop Lodge, and No. 79 is a *blank*, as it is in the edition of the following year, while in the edition of the second year afterwards, No. 79 is a *London* Lodge. The fact that the *London* edition omits this Lodge, while copying in other matters from the Dublin book, shows that the editor of the former considered it an error in the latter; and as the London editor had the best means of knowledge, the omission is exceedingly significant. The most natural conclusion is that Hoop Lodge, if it existed at all, was a mere voluntary Lodge, like *all* Lodges, only a few years before. It is not difficult to conceive that the revolution of 1717 may not have been known and recognized in America in thirteen years after it took place. However, we do not undertake to say that a regularly chartered Lodge did not exist in Philadelphia in 1730 or 1731, but only that Bro. Hughan's evidence does not show it, but tends to prove that the Lodge in question was not chartered under English authority."

And also another on Germany:—

"While we assent to the doctrine that the German Masonic Diet is an unlawful body and cannot be recognized, and while we would not consent to recognize as Sovereign Grand Lodges, and as peers of our own, the Grand Lodges, which are subordinate to the Diet, we cannot

assent to the proposition that they and their subordinates are clandestine bodies, and their members clandestine Masons; we hold, rather, that the attempted surrender of a part of their powers was void, and that they have the right to assert their independence, and that the subordinates chartered by them in their own jurisdiction are legal Lodges, and the members of the latter good and true Masons. We would not exchange representatives with them because of their entanglements with the Diet, but we consider that an error in government not so essential as to make the members of their Lodges clandestine. Of course we can have no intercourse with the Grand Lodge of Hamburgh, on account of its violations of the International Masonic law: but that is a distinct question."

This very excellent report concludes with the following remarks on matters of general interest:—

"COLORED MASONRY.—The unanimous voice of the Grand Lodges is, that the plan proposed by the Committee of the Grand Lodge of Ohio would be destructive of the doctrine of Grand Lodge Sovereignty and cannot be entertained; also, that, according to present information, the Bodies in question must be held to be irregular and clandestine.

We have nothing to add to our report last year, save that the records of African Lodge, after 1808, have been discovered, showing that those who undertook to speak for it in 1824 and 1827, were in error in what they then said.

We also made a careless error in relation to the time when the word "*freeborn*" was struck out of the Constitution of the Grand Lodge of England, and the word "*freeman*" substituted.

But neither of these affect our argument or the conclusions which we reached.

It has been said that Prince Hall, in granting a dispensation for a new Lodge in 1797, being only a Master of a private Lodge, followed a precedent established years before. But when Prince Hall did it, he and his Lodge were under the immediate government of the Grand Lodge of England, whose Constitution provided in express terms that 'if any set or number of Masons shall take upon themselves to form a Lodge *without the Grand Master's warrant*, the regular Lodges are not to countenance them, nor own them as fair Brethren duly formed, nor approve of their acts or deeds.' This is conclusive as to the illegality of the two Lodges formed by Prince Hall.

'GRAND LODGE OF ONTARIO.'—The Grand Lodges, without a dissenting voice, unite in declaring this a clandestine organization, and forbidding Masonic intercourse with it and those of its obedience. The Grand Lodge of Texas, which had recognized it, as soon as the facts became known, promptly withdrew the recognition. Moreover, it is quite universally held that the Brethren who formed this Body had no excuse for their conduct, and must have been led by corrupt and wicked motives.

NON-PAYMENT OF DUES.—This continues to be the vexed question and seems no nearer a satisfactory solution. Some Grand Lodges have concluded that the best mode is practical expulsion. The number of suspensions for non-payment of dues is on the increase yearly, so that the net increase of membership is but trifling. From the statistics there would seem to be about 150,000 non-affiliates within

the jurisdiction of the North American Grand Lodges: this is about twenty-five per cent. of the membership, or twenty per cent. of the whole number of Masons. This estimate is based upon the excess of dimissions and suspensions over the affiliations (deducting newly made Masons) and restorations. It is undoubtedly true that the stringency of the times aggravates this evil, and that we have good ground for hoping that with the return of financial prosperity it will decrease. At any rate, the "hard times" are so large an element that we cannot draw correct conclusions from our present statistics.

MUTUAL INSURANCE.—This subject has attracted the attention of nearly all Grand Lodges, and while, at first, there was a tendency to favor it, it was soon perceived that the introduction of insurance into Masonry would be a tremendous innovation, and the result has been that there is almost, if not quite, a unanimous decision against it. Masonic relief is not based upon reciprocal *pecuniary* obligations measured by the amount invested, but upon the obligation of the individual members to relieve distress according to the necessity and their ability. It therein differs from other organizations, but the difference is fundamental. An introduction of the "mercenary motive" would substantially destroy the Institution."

We are again indebted to Bro. Drummond for his valuable Table of Statistics, which will be found at the end of this report, with a comparison of the figures for 1875 and 1876.

M. W. Bro. Ed. P. Burnham (Saco), Grand Master.

R. W. Bro. Ira Berry (Portland), Grand Secretary.

MANITOBA.

Held at Winnipeg, June 14th, 1876.

R. W. Bro. Hon. W. N. Kennedy, Deputy Grand Master, presiding.

Number of Lodges, 5; represented, 5; initiated, 57; members, 294; receipts, $331.75. Annual Communication, 1st.

The address of the Grand Master, Bro. W. C. Clarke, who was unavoidably absent, was read by the Grand Secretary. It states that they have been recognized by 18 Grand Lodges. Among the Representatives appointed, we notice the name of Bro. Julius Irving, near the Grand Lodge of Canada. Bro. Clarke reports two new Lodges. He visited all the Lodges, and expresses his entire satisfaction with the state of the Craft within the jurisdiction. He laid the corner stone of the new City Hall and Market in Winnipeg, on August 17th, 1875. He concludes as follows:—

"In conclusion, brethren, guard well your portals, respect the ancient landmarks, resist all innovations. Should you deviate any from the present established order of things, let it be in the direction of antiquity, and be solicitous rather for quality than for quantity. Num-

ber is but a vulgar test of strength—true strength consists in goodness. So let your light shine before men that the world may award you the respect to which Masonry, as the oldest of all institutions, is so justly entitled. Realize that you are still engaged in laying the foundation of the Order in the great North-West, and that much of the future glory of the superstructure depends on your wisdom and Masonic virtues."

From the report of the Grand Lecturer, we learn that two of the Lodges practice the work cf the Grand Lodge of Canada, and the other Lodges what is known as the "Ancient York Rite."

The committee on ritual recommended that no further action be taken at present, and that they be allowed further time to report. It was, however, decided to adopt a ritual at once, whereupon the following action was had :—

"*Resolved*, That the Lodges at present forming the Grand Lodge are hereby confirmed in the work as now worked by them, subject to the provisions of the Constitution.

Moved by W. Bro. E. George Conklin, seconded by R. W. Bro. Col. John Kennedy that this Grand Lodge adopt for its Ritual the Work as at present exemplified by the Grand Lodge of Canada.

Moved in amendment by V. W. Bro. A. J. Symonds seconded by R. W. Bro. J. W. Harris that future Lodges within the jurisdiction of this Grand Lodge be required to work the Rite known as the Ancient York Rite. The amendment was then put and declared in the negative by the casting vote of the Grand Master, the original motion was then put and also declared lost."

"Moved by Bro. S. G. W., seconded by Grand Secretary, and

Resolved, That the M. W. Grand Master appoint two Committees of three each to exemplify the two methods of work at the next meeting of Grand Lodge.

The Constitution of the Grand Lodge of Canada, was adopted as the basis of their Constitution. A number of alterations were made, the most important of which is, that all business must be transacted in the third degree. We think this is a great mistake. It alters the whole system of the government, and will assimilate the regulations of the Lodges to those of the Lodges in the United States. The change from the first to the third degree, was made in the States, about the year 1842; and we have never seen any good reason why the change was made. It practically does away with all the rights and privileges of the entered apprentice; and says in effect that no one is a Mason until he has taken the third degree. We believe our system to be the best, and we hold fast to the Ancient Customs and Usages.

The clauses relating to the District Deputy Grand Masters were struck out. A Grand Lecturer was substituted for our Grand Superintendent of Works, and his duties were defined.

M. W. Bro. W. N. Kennedy (Winnipeg), Grand Master.
R. W. Bro. John H. Bell (Winnipeg), Grand Secretary.

MARYLAND.

Held at Baltimore, November 21st, 1876.

M. W. Bro. J. H. B. Latrobe, Grand Master.

Number of Lodges, 93, represented, 77; initiated, 200; members, 5,657; receipts $14,102.68.

The Grand Master reports two new lodges and one charter surrendered. The Grand Inspectors visited most of the Lodges, and found them well versed in the work; but the attendance was not very good and they complain of dull times. In visiting one Lodge, the Inspector found himself an entire stranger to the members, and he was consequently subjected to an examination before he could be admitted.

The following resolutions were adopted.

"(No. 1.) *Resolved*, That the Grand Lodge of Maryland extends fraternal greeting and Masonic recognition to the respective Grand Lodges of Manitoba, Prince Edward's Island and Dakota, and cordially accedes to their requests for the establishment of fraternal relations.

"(No. 2.) *Resolved*, That no Lodge or individual hailing under the so-called Grand Lodge of Ontario can be recognized in this jurisdiction as having any Masonic standing, and all brethren under this jurisdiction are hereby directed to exercise the greatest caution before holding any Masonic intercourse with any person from the Province of Ontario, first ascertaining that the Lodge to which such person belongs is under the jurisdiction of the Grand Lodge of Canada."

The Grand Lodge Library will be formally inaugurated during the coming winter.

The application of the Grand Lodge of Cuba for recognition was referred to the Committee of Correspondence.

Bro. John S. Tysor reports on correspondence, on a decision of Alabama, that the reversal of a sentence of expulsion does not restore the brother to membership; he very correctly says:

"We consider this position utterly untenable, and are confident that the very few jurisdictions which continue to hold to it must sooner or later yield to reason and common sense."

Our proceedings for 1876 are noticed. He thinks that we should change our name, but that it is only a matter of taste.

He holds, as we do, that a blank ballot should be counted, where it is requisite that a candidate should receive a majority of the votes cast, in order to be elected to office; and thus answers Bro. Drummond of Maine:—

"We are so surprised to find a single case in which Bro. Drum-

mond is not logical that we cannot resist the temptation to point out that one case. On page, 140 of his report he considers the effect of a regulation requiring a vote of "*a majority of those present*," and says: "The language can scarcely have any other meaning than '*present and voting*,' otherwise those not voting, *in fact do vote*."

To our mind Bro. Drummond is clearly wrong. We see no absurdity whatever in adhering to the literal meaning; on the contrary it is a wise regulation to require that an election shall not be by a mere majority of those voting. And that those who are *not for* should be counted *against* the candidates."

He has the following notice of "Spain:"—

"From the Grand Orient of Spain we have a circular letter under date of June 10th, 1876, announcing the fact that a spurious Grand Orient has been organized in that jurisdiction, and that this rebellious and heterodox power has published a pamphlet entitled "Official Bulletin of the Grand Orient of Spain," in which is inserted a manifesto of Mr. P. M. S. (initials only are given,) calling himself Grand Commander and Grand Master of said Orient, in which he announces his acceptance of the office in consideration of the unanimity of his election, which he says is a "symbol of the union of the whole Masonic family of Spain."

We are informed that the pretended right to perform the functions of Grand Master rest upon the election of Mr. S. by the representatives of imaginary Lodges, the greater part of whom had been expelled or belonged to defunct Lodges.

The circular further informs us that to avoid the possibility of any imposition whatever, every document emanating from the genuine Grand Orient will be attested not only with seals and other ordinary formalities, but also with a *special countersign*, without which we are to consider null and invalid every document which may be addressed to us in the name of this Grand Orient of Spain.

This circular has the seal of the Grand Master, of the Grand Secretary, and of the Grand Orient, and other insignia attached, and will be preserved for future reference.

In conclusion we are pleased to make a further extract from the circular:

"Nevertheless it is our duty to inform you, that the columns of the Grand Orient have not diminished; that new and excellent workmen continue constantly to reinforce our labors, that the regular and methodic march of symbolic Masonry authorizes us to indulge the brightest hopes for the future of the Order in Spain; that all the Grand Divisions, and high assemblies of the Order perform their functions in perfect harmony, and conform to the general laws of Masonry and to their particular constitutions; in one word, that the illegitimate flag, represented by Mr. S. has neither deprived us of a single worthy brother, nor occasioned the least perturbation in our Lodges; but on the contrary, many unaffiliated Masons, and some Lodges, the columns of which have been broken down, without any grave cause, have recently been rehabilitated in their rights by the Grand Lodge and now work regularly under our auspices.

"With profound satisfaction we also announce to you that the Lodges of Cuba and of Philipine Islands continne to render to us due and filial obedience, and that they also prosper as well as the circum-

stances of these distant countries, and the new material in their Lodges permit."

In the proceedings of a semi-annual meeting, we find, in the address of the Grand Master, the following paragraph, which is a pleasing illustration of one of the many ways in which the fraternity are acting out their professions in the sacred cause of humanity :—

"Among the many persons who apply for aid to the Grand Master, under the impression that he has an inexhaustible Treasury at his command, was a lady, the widow of a Master Mason, who was not only in great need of pecuniary assistance, but whose still greater trouble grew out of her separation from her son, a lad of some twelve years old, perhaps, who, in the chances of the times, had been taken from her, and was residing in a remote district of Louisiana, where he was represented to be in a pitiable condition. The mother's immediate wants were, in some degree relieved, on application to the Lodges of the City; but she was still in misery about her child. She would have gone to him, could she have obtained the means to make the long and expensive journey.—In her great trouble, the lady asked the Grand Master if there was nothing that he could do to help her; and at last, to satisfy her for the moment, and, at least, give her something to hope for, the Grand Master wrote from her lips an account of her situation, and enclosing the lady's address, sent the letter directed to "The Grand Master of the State of Louisiana, at New Orleans."—Many weeks elapsed, and the calls of the mother to know if there was any news, and the uniform answer that had to be given that there was none, became at last painful; and the Grand Master began to regret, almost, that he had raised hopes that seemed to be doomed to disappointment; when, one day the lady appeared, as happy a woman as the Grand Master had ever seen, in his office;—and her boy was at her side. She had come to thank the Masons for the blessing they had bestowed on her in restoring him.—The rest of the story is soon told: the Grand Master of Lousiana had, after a good deal of difficulty, found the child, whose condition was fully as destitute as the mother had described, in a remote part of the State, had employed the agency of the nearest Lodge, and in due time the little fellow, "ragged and bare" almost, was sent to New Orleans; here the Grand Master clothed him respectably and furnished him with a through ticket to Baltimore, and the money for his expenses on the road; and in a day or two after his arrival here the Grand Master received a letter from his M. W. brother in Louisiana, speaking in the most gratifying manner of the bright intelligence of the waif thus restored to a happy mother. This anecdote of Masonry would be imperfect were the name of the Grand Master of Louisiana not to be mentioned. It is M. W. John G. Fleming."

The Grand Master was re-elected for the seventh time.

M. W. Bro. John H. B. Latrobe (Baltimore), Grand Master.

R. W. Bro. Jacob H. Medairy (Baltimore), Grand Secretary.

MASSACHUSETTS.

Held at Boston, December 13th, 1876.

M. W. Bro. Percival L. Everett, Grand Master.

Number of Lodges, 212; represented, 141; initiated, 1,215; members, 26,141; receipts, $29,571.18. Annual Communication, 143rd.

In the proceedings of a quarterly meeting, we find the report of a committee on the application of a Lodge in Italy, to become subordinate to their Grand Lodge. The committee says:—

"The committee appointed to consider the application of the Lodge at Palermo, Italy, to become subordinate to our Grand Lodge and also to consider the general question of Grand Lodge jurisdiction, beg leave to report.

In Masonry the right of independence of the Masons of each political country has always been admitted. Their national organizations rest on the same footing and are governed by the like principles of international law with those existing among separate nations. When the organization of the Freemasons of a country has been once recognized by other Grand Lodges, the sovereignty and exclusive jurisdiction of that Body in that territory are recognized and admitted; and it would be a breach of comity to hold intercourse with, and a breach of faith to recognize, any rebellious or rival authority within the bounds, while the political organization of the country remains unchanged. This has been the rule with our State Grand Lodges, and has been the foundation principle governing the action of the Masonic Bodies in Nova Scotia, New Brunswick, the two Canadas, and the Grand Lodges of England, Ireland and Scotland, in relation thereto. Also it has been the rule of conduct among the Craft in the various nations of Europe. It is too well settled to be doubted.

The amity and friendship among the various Grand Lodges who have thus recognized each other as Sovereign Bodies within their respective territorial jurisdiction, constitute one of the firmest bonds that bind Masonry of all nations into one friendly union without any sacrifice of local liberty and independence, and they are supported by the scrupulous rule of not interfering in the internal affairs of each other. This Masonic comity, like comity of nations, is the rule of peace.

We may grant that in the exercise of its independence a Grand Lodge could so far depart from the ancient landmarks of Freemasonry as to cease to be a Masonic Body, but such a case would ensure an appropriate remedy.

This Grand Lodge has on many occasions avowed and acted on these principles.

The petition of the Lodge at Palermo, addressed to this Grand Lodge, avows that it has seceded from the Grand Lodge of Italy, and desires to be recognized by, and taken under the protection of, this Grand Lodge.

The Grand Lodge of Massachusetts has no disposition to interfere in the internal affairs of the Grand Lodge of Italy. It has no knowledge of the merits of the dispute. It has not been requested to act as referee by the parties to the dispute, and it has no jurisdiction of

its own to establish Bodies in a country Masonically organized with a Grand Lodge.

The relation of amity and friendship existing between the Masonic Fraternity of Italy and of Massachusetts ought to remain unimpaired by any officious intermedling on our part.

We have, by recognition, admitted that the Italian Masons are capable of and entitled to possess self-government; we claim no more for ourselves.

This petition should be dismissed."

In the same report we find some further information as to the origin of the colored Lodges, which took place in Boston, in 1787. This information appears to us to be conclusive as to the illegitimacy of the "African" Lodges, and effectually disposes of the claims for recognition of the descendants of these clandestine organizations:—

"Your committee are not unmindful of the existence of clandestine Bodies professing to have the privileges of Masonry in various parts of the United States, composed mainly or exclusively of men of African descent. The origin of these Bodies was in this jurisdiction, where their claims to possess regular or genuine Masonry, frequently presented to this Grand Lodge and carefully examined, have never been found consistent with Masonic law.

There is no distinction in this Grand Lodge grounded upon color. Masonry is a social institution, and the Lodges regulate the admissions they severally make. We know of a good many men of African descent who have received regular Masonic degrees in Lodges under this jurisdiction, and who do obtain thereby all the benefits thereof. At this time, in this Grand Lodge, there sits a Brother of this descent, who has been a respected member for several years in virtue of his rank as Warden of one of our most respectable subordinate Lodges.

We have had and received in our subordinate Lodges visiting Masons of regular standing in their own jurisdictions who were of African descent.

We state these things merely that our position may not be misconceived, and our objections to Masonic irregularities be scoffed down on the pretence that we are opposing a class on account of their color.

True it is that in 1787 three colored men of Boston received from England a Charter for a subordinate Lodge, at Boston, to be called African Lodge, which had been granted in 1784, but not forwarded to them until three years afterwards. The chief of them, Prince Hall, died December 2, 1807.

The date of this Charter was after the treaty of peace with England in 1783, by which the independence and sovereignty of these States were recognized. It was also eight years after the Massachusetts Grand Lodge was formed (March 8th, 1777), and had declared the Masonic independence of the Masons of this Commonwealth, whereby the duties of self-government were assumed by the Masons of this Commonwealth, which they have continued to exercise to the present time. Thus this Charter proceeded from a foreign source, which had no political authority in the country, where alone it was directed to be used, and which had no Masonic right there; for the Grand Lodge of Massachusetts had been for years in the possession of the Masons of

the Commonwealth. It is admitted that this Charter was never recognized by any Lodge in Massachusetts. Certainly, after the evacuation of Boston, March 17th, 1776, there is no pretence that England had any control in Massachussetts.

It is probable that some persons may have worked as clandestine Masons under this Charter for some years after its arrival, but in 1813 it was struck from the rolls of the Grand Lodge of England, and no returns to England had been made under it for many years previously to this action. Thus ended the Charter of African Lodge and its history. In 1808, an organization called the Prince Hall Grand Lodge was started in Boston, but by whom is not known. It professed to grant Charters, and did make some clandestine Bodies in other places. No Masonic power, domestic or foreign, stood its sponsor, and no known Mason belonged to it against whom the penalty of expulsion could be hurled by the Grand Lodge of this State. The Grand Lodge of Massachusetts never authorized any Lodge or recognized any person claiming Masonic rights from this source.

The next in order of succession we have heard of was the National Grand Lodge, professing to have been established by these counterfeits about the year 1847. It is understood that this Body claims jurisdiction in and over Masonry in all the States of this Union, but no official intercourse has ever been sought by that Body with this Grand Lodge, or those who pertain to it, and we are ignorant of all that concerns it. No Mason is known to have belonged to it.

Your Committee find it difficult to trace these organizations further. Existing without Masonic authority, anarchy seems crowned supreme among rival Bodies of mushroom growth, fully conscious of each other's illegitimate aspirations.

The existing Prince Hall Grand Lodge organization is supposed to draw its powers from this National Grand Lodge.

In 1827 some persons calling themselves African Lodge No. 459 repudiated the Grand Lodge of England. The petitions of these pretended Masons have been considered by the New York Grand Lodge in 1846, and by this Grand Lodge in 1869. Your committee deem it best to append as part of this report that of Bro. Herring, of New York, made in 1846; the petition of Lewis Hayden and others, and the report thereon to this Grand Lodge, 1869, and Grand Master Gardner's address, 1870 for a fuller statement of the history of the organizations of these bogus Masons of the National Grand Lodge, so called.

It will be noticed that the petition of 1869 pretends that in 1775 Prince Hall and others were made Masons in an army travelling Lodge at Boston. It is somewhat singular that the Provincial Grand Lodge of Massachusetts, October 1, 1773, passed a vote that "no travelling Lodge had the right in this jurisdiction to make Masons of any citizens," and that Gen. Joseph Warren was the Provincial Grand Master at the time of this vote. The name of the Army Lodgé is not given where Prince Hall got his Masonry. Why Hall should apply to Gen. Warren prior to his death, June 17, 1775, for recognition, is hard to perceive. The sharp social division between the patriots who constituted the members of the Massachusetts Grand Lodge and the Army Lodges of the English invaders, from the attack on Fort William and Mary, Portsmouth, in December, 1774, to Lexington in the following April, and Bunker Hill in June, does not favor the idea suggested by the petitioners that he did so. Hall himself, in a letter dated March 1, 1784, says they had been working as a Lodge almost eight years. The

evacuation of Boston, March 17, 1776, was almost eight years previous to the date of his letter. Probably, before the evacuation, he and his associates sat in the Army Lodge that made them, if there was any such. No pretence is made that any of them ever sat in a local Lodge, and were they citizens of Massachusetts, as the petition would infer, no British Army Lodge had the right to make them. Consequently, if made at all, as individuals they were irregular and clandestine under the Provincial Grand Lodge rule, and remained so when this Grand Lodge had declared its independence from British Masonic rule.

Prince Hall's letter of 1784 admits there was neither British nor American authority for the Lodge he professes to have held from the date of the evacuation. True it is, the petition to this Grand Lodge states they had a Dispensation, but does not say from whom. In a publication of the Prince Hall Grand Lodge of 1865 a citation occurs from the address of J. V. De Grasse, June 30, 1858, who says he has in Hall's own handwriting that in 1776 he "organized and opened, under Dispensation granted by this British travelling Lodge, the first Lodge of Masons composed of colored men in America."

The power "to grant Dispensations to form Lodges" is a Grand Lodge power, and never was delegated by the English Grand Lodge to any travelling Lodge. This pretence of authority in 1776 falls, leaving their legitimacy to depend on the Charter received by them from England in 1787. Now, however doubtful the Masonic jurisdiction in Massachusetts during the revolutionary struggle may seem to some, none, we think, will claim that the Grand Lodge of England had authority to charter Lodges in Massachusetts after our independence was acknowledged by Great Britain on November 30, 1782.

We recapitulate these facts, because they point to inevitable conclusions as to Prince Hall and his associates:—

1. No evidence that they were made Masons in any Masonic Lodge.
2. If made, they were irregularly made.
3. They never had any American authority for constituting a Lodge.
4. Their Charter from England was granted at a time when all American Masonic authority agrees that the Grand Lodge of England had no power to make Lodges in the United States, after the acknowledgment of our independence, November 30th, 1782, and the treaty of peace made November 3rd, 1783.
5. The Grand Lodge of England dropped African Lodge from their list in 1813. Said Lodge does not appear to have worked since Prince Hall's death in 1807, except this, that in 1827 parties calling themselves African Lodge, No. 459, repudiated the Grand Lodge of England.
6. The Grand Lodge of England did not delegate to African Lodge any power to constitute other Lodges, or to work elsewhere than in Boston.
7. No Masonic authority exists for any of the organizations since 1807, whether pseudo Lodges or Grand Lodges; and no evidence of the Masonry of any of their members has come to our knowledge.
8. Neither English nor any other Masonic authority exists, nor has at any time existed, for these colored Lodges located out of Boston to make Masons or practice Freemasonry. Each of them began its existence in defiance of the Masonic community of the State where located, and continues unrecognized by the regular Masons of the State."

The Grand Master reports four new Lodges, one at Santiago, in Chili. He states that the committee on ritual have prepared a "Trestle Board," which contains as much relating to the three degrees as may properly be published, and also the burial service.

The committee on "Ontario" reported as follows, which report was adopted:—

"That the jurisdiction of the Grand Lodge of Canada, a Grand Lodge which has been recognized as such by this Grand Lodge for sixteen years or more, extended over the Province of Ontario on the sixth day of February, 1876, when the attempt was made, without its sanction, to form the Grand Lodge of Ontario; that its jurisdiction was then recognized by the Masonic Lodges of Ontario, and had been up to that date by many, if not all, of those Masons who associated together to form this new Grand Lodge, claiming jurisdiction over that Province; that, as far as your committee can ascertain, those Masons who thus associated did not represent any Lodges; that the immediate moving cause of their association seems to have been the action of the Grand Lodge of Canada in a case clearly within its constitutional authority, and the disappointment and consequent disaffection of certain Masons in London, Ontario, arising out of that action; and that your committee are necessarily brought to the conclusion that the so-called Grand Lodge of Ontario is a spurious body, with whom it would be improper and unmasonic to enter upon fraternal relationship, as requested."

It was resolved to celebrate the Centennial Anniversary of their formation, in an appropriate manner, on the 8th March, 1877.

The usual "Grand Feast" was held on December 27th, 1876. All the speeches are given in full in the proceedings.

This Grand Lodge has three subordinates in Chili, and one in Shanghai, China. This last reports 6 initiations and 47 members.

We have also received the proceedings of the special meeting, held March 8th, 1877, to commemorate the one hundredth anniversary of their organization as a Grand Lodge; at which Bro. Charles L. Woodbury delivered a splendid oration, which is exceedingly valuable as an historical sketch of their rise and progress.

At the quarterly meeting, held June 13th, 1877, the following report on the Grand Lodge of Cuba was adopted:—

"The committee to whom were referred the papers in relation to a certain Body calling itself the Grand Lodge of Cuba, and asking for recognition by this Grand Lodge, beg leave to report that there appear to be two Bodies claiming jurisdiction over the Lodges in the Island of Cuba; one the Grand Lodge of Colon, so called, claiming jurisdiction over several of the West India Islands,—the other the abovementioned Grand Lodge of Cuba; that your committee have not suffi-

cient evidence to decide between their conflicting claims of jurisdiction, even if it was proper for them so to do. They therefore advise that no action be taken for the present by this Grand Lodge upon the subject referred to them."

M. W. Bro. Percival L. Everett (Boston), Grand Master.
R. W. Bro. Charles H. Titus (Boston), Grand Secretary.

MICHIGAN.

Held at Grand Rapids, January 23rd, 1877.

M. W. Bro. Matthew H. Maynard, Grand Master.

Number of Lodges, 335; represented, 321; initiated, 1071; members, 27,055; receipts, $10,450.82. Annual Communication, 33rd.

The Grand Master reports five new lodges. He refused a large number of applications for lodge processions on "Decoration Day" and "Fourth of July." From his numerous decisions we take the following, which are instructive and with which we agree. His views on dimits are excellent:—

"1. A brother was tried in his Lodge and acquitted; the Grand Lodge, upon appeal, reversed the decision, and expelled him. It subsequently restored him. Held: That the action of Grand Lodge restored him to membership in *his* Lodge."

"8. Question.—A member of our Lodge applied for a dimit, giving no reasons. I refused to entertain the petition on account of this informality—but the brother will, no doubt, apply again, giving *some* reason. It seems to me that his reasons should be good reasons, and our Grand Master or Grand Lodge should say what are good reasons. The brother is a prominent resident in our jurisdiction, lives one mile from our Lodge, and is in good circumstances.

If we practice giving dimits in such cases, every brother that may feel aggrieved about a hundred and one little matters we might mention, will be applying, and the State will be flooded with non-affiliates. Please give me what you consider good and sufficient reasons for granting dimits, and upon which *only* they should be granted. I ask that my question and your answer be published in the "Michigan Freemason." A WORSHIPFUL MASTER.

Answer.—A Lodge, by virtue of its inherent right, has the power to admit members and to reject any application for membership. [Art. II. of Regulations.] So, by virtue of the same inherent right, it has the power to dimit members and to reject any application for dimit. The process of attaining membership and of obtaining dismission are precisely similar. Both require the petition of the individual Mason and the consent of the Lodge. Section 9, Article XVI., provides that 'a brother in good standing may apply to his Lodge for a dimit, giving his reasons therefor,' * * * 'and the Lodge *may*, by a majority vote, at a regular meeting grant his request.'

It was decided by G. M. Webber that the application must be in writing, and G. M. McCurdy decided that the reasons must be set forth in the application.

I am inclined to hold it sufficient to satisfy the requirement of the regulation that the reasons be stated very briefly, and be general in

their character, for I can easily conceive of many cases in which a brother ought to be granted a dimit if he desires it, where the reasons might be of such a character that to require him fully and specifically to commit them to writing would be to deny a *sensitive* man the right to make the application at all.

In its action upon such an application, the Lodge may be just as *reasonable* or just as *unreasonable* as it (a majority) chooses to be, and neither Grand Master or Grand Lodge has any power to interfere. I shall not undertake, nor do I believe Grand Lodge will ever undertake, to define what *shall* or *shall not* be considered good reasons for granting a dimit. It is purely a matter between the Lodge and the applicant, as sacred from limitation and interference as is the ballot upon his application for degrees or for membership. We may say in general terms, that certain reasons are undoubtedly good, and certain others clearly insufficient, but between the two extremes will arise 'an hundred and one' cases, each of which must stand upon its own individual merits.

Two cases precisely alike, in *outward* circumstances, may arise in different Lodges. One Lodge may grant the dimit, the other may refuse. Both may do right or both may do wrong, in my opinion, but their action is final and can not be reviewed or questioned.

So much for the law. On the question of policy, I will only say a word, which will not be law, but a suggestion. If you have got a man who has a substantial grievance against your Lodge, or against any brother, don't let him go until you endeavor to reconcile him. If you succeed, 'thou hast saved thy brother,' if you fail, 'put yourself in his place,' and do as you would be done by. If you have got a man who has lost his interest in Masonry; who, perhaps, is disappointed in his expectations of finding it to benefit his trade or business, who is too stingy to pay his dues, or who pays them grudgingly, who is always finding fault, who is mad because he has not had some office, and in a 'hundred and one' ways makes himself disagreeable, and all about him unhappy; don't you think you had better let him go? Why do you want to keep him? For the sake of what he pays annually into your treasury? Harmony and peace are worth more than one, two, three, or four dollars per year. You had better let him go. *In fine*, my brother, act charitably and honestly toward your brother and toward your Lodge, and you will have no trouble in deciding what are good and sufficient reasons for granting a dimit."

"10. The right to object to a visit appertains to a brother only while he is actually within the Lodge. He cannot make and file an objection with the Secretary, and thus prevent a visiting brother's admission to the Lodge, in his absence, when all the brethren present are willing to receive the visit."

Bro. Maynard issued an Order against the spurious Grand Lodge of Ontario. He is of opinion that their expenses are greater than they should be, and suggests the following measures of economy:—

"In connection with this subject, and as measures of retrenchment, I take the liberty to recommend that the By-Laws be so amended as to abolish—

1st. The Committee on Credentials, which, it seems to me, performs no valuable service for Grand Lodge.

This Committee are supposed to report the names of those entitled

to seats in Grand Lodge. The fact is, that the entire service is performed (and always will be under our present system) by the Grand Secretary, and there seems to me to be no reason why we should continue on our pay-roll a useless committee of three members.

2nd. That the Committee on Correspondence consist of the Grand Secretary alone, thereby, also, relieving our pay-roll of two who ordinarily do no duty."

Ten District Masters present full reports of the condition of the Lodges, showing a large degree of harmony and prosperity. They have also a Grand Lecturer, who held Schools of Instruction in all of the ten Districts, and in most of the Districts he held a School in each County. He says there is a steady improvement in the esoteric work. Our brethren in Michigan are well looked after, and they ought to be proud of their opportunities.

The following sensible resolution was adopted:—

"*Resolved,*—That the exhibition of Masonic Regalia, Jewels, or other merchandise, in the room or place used as the ante-room of the Grand Lodge, is hereby prohibited."

The following was "laid on the table," and afterwards was indefinitely postponed:—

"WHEREAS, It is the sense of this Grand Lodge that new Lodges should not be created or established except in cases of imperative necessity; therefore, be it

Resolved, That the M. W. Grand Master be requested to deny all applications for dispensations to establish new Lodges, for the period of one year; and that all such applications be referred and made to the Grand Lodge, and be refused in all cases unless such necessity be clearly established."

The Grand Secretary was made a sole committee on credentials, and also on Foreign Correspondence; thus saving to the Grand Lodge the mileage and per diem of five members. The dues were increased from 25 cents to 35 cents per annum. A proposition to abolish the District Deputies, (whose expenses are paid by Grand Lodge,) was not adopted.

Bro. Ellery I. Garfield reports on correspondence. On memorial pages he says:—

"There are three pages of the printed proceedings arrayed in mourning in memory of three deceased brethren. Two of these brethren were Past Grand Senior Wardens, and the other a Past D. D. Grand Master. Your committee here, once for all, beg leave to say that they cannot see the propriety of this 'dedicating,' or 'in memoriam' business, now so common. A man is placed in this prominent position, while other names of deceased brethren, equally as deserving, perhaps more so, are merely published in the list of deaths. A brother is entitled to no merit for filling an office in a Grand or Subordinate

Lodge. He may be quite as useful, and is often much more so, if he never saw a Grand Lodge; then why not reward *merit*, and not *office*; while the former is the true basis of distinction, the mere holding of an office is of no merit whatever. Your committee claim that *all* the deceased members of a Grand Jurisdiction should be treated alike, if they were alike in good standing in their respective Lodges; and if one should have a page dedicated to his memory, so should every other one."

But Bro. Garfield should remember that holding office is, in most cases, the true test of merit, and the higher the office, the more meritorious is the holder. It may be that the practice is being too much extended, and made too common. If so, it will cease to be a mark of any peculiar respect. We think it is but a proper manifestation of our regard for the distinguished departed who have rendered special service to the Craft. It should, however, be confined to those who have rendered such special service.

Bro. Garfield has a good notice of Canada for 1876, in which he says:—

"With this definition of a 'Board of General Purposes,' your committee suggest that it would be an admirable addenda to every Grand Lodge. The business would be better arranged and more expeditiously transacted, while the legal, benevolent and financial affairs would be under better management than as at present. The financial exhibit of the Grand Lodge to January, 1876, is most favorable, and might be an example to most of the Grand Lodges of the United States."

M. W. Bro. Wm. Dunham (Manistee), Grand Master.
R. W. Bro. Ellery I. Garfield (Detroit), Grand Secretary.

MINNESOTA.

Held at St. Paul, January 9th, 1877.

M. W. Bro. J. C. Braden, Grand Master.

Number of Lodges, 113; represented, 105; initiated, 509; members, 6,569; receipts, $4,051.75. Annual Communication, 24th.

The Grand Master reports four new lodges. We quote two decisions:—

"4. If Bro. A. plots to injure the business or reputation of Bro. B., and informs Bro. C. under a pledge of secrecy, C. is not bound by that pledge; but on the contrary is bound to give Bro. B. warning.

Treason consists not alone in levying war against the government under which we live, or in giving aid and comfort to its enemies; but the foulest treason is against a brother, and the blackest traitor is the Mason sworn not to cheat, wrong, or defraud a brother, secretly plotting to injure that brother in business or reputation, and "upon the square" finding some other brother willing to receive and keep his infamous secret, becoming thereby a partner and sharer in the guilt.

If a brother has received such a secret, and is summoned as a witness in a Masonic investigation, he is bound to reveal it."

12. A. was elected to receive the degrees of Masonry and duly initiated, B. objects then to A.'s advancement and the Worshipful Master stops it under the objection. In time, a new Worshipful Master is elected and installed, A. applies for advancement, the Master knowing of no reason why he should not be will do it; but incidentally mentioning the fact to the former Master he learns that B. had objected. He applies to B. who still objects. No ground of objection is stated. A. is known to the Master and Lodge as "honest and industrious," and one who "respects his obligations." There is no reason known to the Master and Lodge why he should not be advanced except the "I object" of B. Can the Worshipful Master demand of B. the ground and reason of his objection, or can he be advanced under the objection of B.?

I think the true rule should be this: As the work and government of the Lodge is in the hands of its Master, he has the right to demand of the objector the ground and reason of his objection, when given he judges of their sufficiency; if he deems them insufficient he proceeds to advance the candidate, subject to charges and trial if he do wrong, as he would be for any other wrongful official act. If unexplained and uncontradicted he deems them sufficient to stop advancement, he summons the Lodge; and on the degree to which the candidate has attained, under the formalities of the Trial Code, an investigation is had, both sides being fully heard. In a Lodge of Master Masons the Lodge then by a majority vote determines whether the candidate shall proceed or not. If the vote be adverse, then the Lodge proceeds to expel the candidate from the degrees to which he has attained; for if unworthy to proceed, he is unfit to remain, and should no longer be borne on the rolls of the Lodge as an E. A. or F. C.

Masonry places the work and government of the Lodge in the hands of its Master, holding him responsible for the exercise of the power and trust reposed in him. I do not believe in placing behind the Master an unknown and irresponsible brother mightier than the Master, to whose objection the Master must yield obedience without a question or a word. Masters change, how is the objection to be kept good? Is it to be stamped as public property is, "to be delivered to successor in office" and handed down *in perpetuum* from Master to Master? Or to be binding, is it to be made to each Master in succession?

This question of objection vexes subordinate Lodges, and is a vexed one in the Grand Lodge. It first came before the Grand Lodge at the session in 1865, and has been before it at almost every session since. Every Grand Master since has ruled upon it. The Grand Lodge with but one exception, has always approved the decision of the Grand Master for the time being, or the decision for the time being of the Grand Master, for Grand Masters have not always agreed with each other, or with themselves in decisions on this question."

The above remarks are sound. We do not believe in allowing "objections without cause" at all, except in cases where professional secrets are involved.

Bro. Braden mentions an unauthorized use of the Grand Lodge Seal. It had been lithographed, and the impression was in the hands of a profane who was making merchandize

of it, by printing it upon letter paper for use in private and personal correspondence. He condemns the "Ontario" movement. On finances, he shows that they have only spent $400 in charity in seven years; against some $30,000 paid for expenses, and suggests a reformation in this particular. He travelled over 1300 miles to constitute Bismarck Lodge, on the upper Missouri, which is 200 miles from the nearest Lodge. On the same trip he visited the Lodges at Duluth, Fargo and Moorhead.

The Finance Committee report a deficit of over $1000 by their Past Grand Secretary, Bro. E. D. B. Porter, and in their report say:—

"We would further state, that at the last Grand Lodge this Committee made strong efforts to see Bro. Porter, to learn all we could of his accounts, but we were informed that he was *so sick* that an interview with us would be dangerous to him, hence, with brotherly charity, we desisted—but are credibly informed that on the next day after the adjournment of that Grand Lodge, he made his appearance on the streets. And from all the circumstances of his case which have come to our knowledge, we are of opinion that his case should receive direct and prompt action by this Grand Lodge. Charity begins at home. This Grand Lodge has been defrauded of this large amount by a trusted brother, who, while he may ask our pardon, gives no evidence of any repentance by furnishing this Grand Body with any of the information which may tend to simplify or explain his accounts, and if we condone his faults, to use a light expression, are not we setting an example that all Secretaries may almost safely follow—thinking by the precedent of this case, they may ask that Masonic charity shall cover theirs."

The Grand Lodge ordered charges to be preferred against Bro. Porter, and suspended him in the meantime.

Some thirty pages are taken up with reports and statements on the "colored" question. The report of Bro. A. T. C. Pierson, with the following resolutions, was adopted on a vote of 321 to 7:—

"*1st.—Resolved*, That the Grand Lodge of Minnesota declines to recognize the Prince Hall Grand Lodge, located in Boston, Massachusetts, for the reason of its irregular formation.

2nd.—Resolved, That this Grand Lodge cannot recognize charters as having any validity in this State, except those issued by its authority, and that it cannot issue charters except to such Masons as are of its obedience.

3rd.—Resolved, That color is neither a bar to, or a recommendation for, the reception of Masonic degrees in this jurisdiction, and that it is perfectly competent for any Lodge in this jurisdiction to make Masons of any parties possessing the required qualifications, viz: 'By being a man, free-born, of lawful age, of good report, and well recommended.'"

On the use of the Grand Lodge seal, the following resolu-

tions were adopted. It appears that none of the *present* Grand Officers were implicated in this questionable transaction:—

"*Resolved*, That the Grand Secretary shall not permit the seal of this Grand Body to pass from his possession or control, and shall not use the same, or permit it to be used, save for the purpose of attesting or making good the *official* acts and proceedings of this Grand Body; neither it or its impressions should ever be used in private correspondence.

Resolved, That the unauthorized use and lithographing of our Grand Lodge seal, as appears from the investigations of this committee has been done, merits and should receive the condemnation and censure of this Grand Lodge.

Resolved, That the Grand Secretary be and he is hereby requested to secure the destruction of the plates upon which our Grand Lodge seal is lithographed."

The committee on jurisprudence differed from the Grand Master, on the eligibility of a candidate who had lost one eye; but the Grand Lodge sustained the Grand Master. We agree with the committee, who think that he is not eligible. They say:—

"Relative to the decision of the M. W. Grand Master numbered nine (9,) where he decided that a man who has lost the *sight* of one eye—not an eye—might be made a Mason, your committee are constrained to differ with the M. W. Grand Master on that decision, as not being in accordance with the provisions of the 9th Subdivision of Sec. 8, Title 2, of the Constitution of this Grand Lodge, which provides 'that men made Masons must be of mature age, free-born, of good report, hale and sound, and not deformed or dismembered, and no eunuch.' The sight of the eye being lost, it renders the applicant unsound. If the eye loses its sight, the eye is lost. It will hardly be contended, that if the sight of both eyes be lost, the candidate would be clearly eligible; but if the loss of sight of one eye does not constitute *unsoundness*, the loss of *both* does not. Losing sight of one eye, renders a man, to a considerable extent, less capable to perceive the means of recognition, or of supplication, or warning, which he is compelled and expected to obey.

Your committee are of the opinion that a candidate who is blind in one eye, is not properly qualified to receive Masonic degrees."

Bro. A. T. C. Pierson reports on correspondence, reviewing forty-nine Grand Lodges in capital style. Canada for 1876 is well noticed. Under the head of "Kansas," he says:—

"It is our custom, pencil in hand, to examine the copies of Grand Lodge proceedings as soon as received, marking passages here and there, as we proceed, making marginal notes where we think of commenting, and then laying the book aside until we pull off coat, roll up sleeves and go to work. When the time comes to print, we look over the proceedings received and prepare page 1, so the first is prepared last or in the middle.

A little bird whispered in our ear that *all* of the brethren in the jurisdiction did not read our reports, and even insinuated that there was *occasionally* to be found a Worshipful Master that had not time to read, and we—may as well out with it—actually came across a Master of a Lodge who knew nothing about reports on Foreign Correspondence, never looked over a copy of the proceedings.

We cogitated. Here the Grand Lodge was paying a considerable amount of money, yearly, for the preparation and printing of a report, which was after all, read by comparatively few members of the Grand Lodge even. Does it pay? Is it worth the time and expense? What can be done to draw attention and induce reading?

We thought of a plan, and proceeded to put it in practice as an experiment: print the report before the annual session, and circulate copies among the members.

During the annual session, which lasts two or three or more days, the representatives are exclusively engaged with Masonic matters; during a lull in the business, they are apt to open a copy of the report, —we have known parties to read in church even during sermon time, —the eye rests upon a decision; a funny extract; a scrap of Masonic history; a story; an application of law; a verse of poetry; one of Corson's jokes; a selection from one of Brown's or Henderson's sermons; a case, similar to one in his own Lodge that is undetermined; an incident of charity; the objects, the demands, the advantages, the results of our rites in different localities, presented in an eloquent extract and in a phase or language different from that heretofore seen; the attention is aroused, and although the next article may be a dry disquisition upon, to him, an uninteresting matter, but as variety is disclosed, he will continue his examination, surprised that he has neglected such reports in the past, and resolve for the future."

M. W. Bro. J. C. Braden (Litchfield), Grand Master.
R. W. Bro. A. T. C. Pierson (St. Paul), Grand Secretary.

MISSISSIPPI.

Held at Vicksburg, February 7th, 1877.

M. W. Bro. John Y. Murray, Grand Master.

Number of Lodges, 315; represented, 219; initiated, 419; members, 11,170; receipts, $10,611.19. Annual Communication, 59th.

The Grand Master reports four new Lodges. We quote two of his decisions:—

"The funeral ceremony of the Catholic Church having been performed at the burial of a Master Mason, is no grounds for denying any Masonic rite to which he was otherwise entitled."

"It is the duty of a Lodge to give a brother a Masonic burial who died from the excessive use of intoxicating liquors, *provided* the brother was a *member* of the Lodge in good standing at the time of his death, and had a short time prior to his decease, or his family immediately after that event, requested a Masonic burial.

When a Lodge fails to enforce our regulations against its members for the crime of drunkenness while living, I think it too late to begin

it when they are dead. If the brother was not entitled to Masonic burial, he ought not to have been in good standing in the Lodge."

And also the following:—

"On the 7th day of June, I issued the following edict: 'Subordinate Lodges, and Master Masons within this Jurisdiction, are *positively* prohibited from applying, *as Masons*, to the Fraternity in other jurisdictions for contributions for any purpose whatever, *except* in cases of *actual distress* or of *real charity*, without first getting authority to do so from our Grand Lodge or Grand Master.'

I was led to promulgate this edict on account of information received, that these things were being done, to the great annoyance and discomfiture of the Fraternity abroad. I submit several communications that I have received upon the subject for your examination. I recommend the adoption of some means by which the evil complained of shall be effectually abated."

The District Deputies report the fraternity in a healthy condition. Less work has been done than in former years, owing to the general depression. The Grand Secretary gives an interesting report of his actions, and touches upon a great variety of topics in an able and practical manner. On the matter of returns from subordinates, he says:—

"I also suggested to my Brother Secretaries that while it is the duty of brethren to pay their dues without being formally notified or called upon, that the By-Law makes it the duty of the Secretary to notify every member of the amount of his dues, *and to request payment*. With but very few exceptions, the Secretaries have observed my instructions, and consequently the returns show but few names either deprived of membership under the old law, or suspended for non-payment, under the new. One brother, however, suggested that the Grand Secretary had constituted himself into a 'Returning Board,' by "counting in" where he had "counted out," and gave me to understand that I could not "bulldoze" his Lodge into carrying dead weight any longer. I replied that the good name and the finances of the Grand Lodge being involved in the matter, I felt it my duty to see that the suspensions reported are in accordance with the present By-Law."

The Committee on the Widows' Home presented a valuable report, which we copy in full, as it gives a large amount of information not easily accessible; and which may prove very useful to us in case of any similar action being taken on our part:—

"The Committee appointed to digest and mature a plan for the organization and maintenance of a Masonic Widows' and Orphans' Home and Industrial School in this Grand Jurisdiction, pursuant to the resolution adopted at your last Communication, beg leave to report:—

Your Committee, as soon as practicable after its appointment, prepared the following circular letter, and the R. W. Grand Secretary

addressed a copy to all the Grand Bodies with which this Grand Lodge is in correspondence:—

VICKSBURG, MISS., February 22, 1876.

Dear Sir and Brother:

At the last Annual Grand Communication of the Most Worshipful Grand Lodge of Masons in the State of Mississippi, the following was adopted:—

Resolved, That a special committee of five be appointed to digest and mature a plan for the organization and maintenance of a Masonic Widows' and Orphans' Home and Industrial School in this Grand Jurisdiction; said committee to report to the Grand Master, who shall cause said report to be printed, and send the same to the Subordinate Lodges during the recess of the Grand Lodge, that they may instruct their Representatives at the next Annual Grand Communication how to vote thereon.

The undersigned Committee, appointed pursuant to said resolution, being desirous of obtaining all the information possible upon the subject, before preparing their report, in order that the Grand Lodge may profit by the experience of other Masonic bodies who now have charitable institutions in practical operation, or who having tried the experiment, having from any cause failed, respectfully solicit from you an answer to the following enquiries:—

1. What Masonic charity is at present maintained in the jurisdiction in which you reside?
2. What are its objects?
3. What are the details of its organization and government?
4. How are the means of support obtained?
5. What, if any, modification of the plan upon which it is conducted, either as to its object, organization, government, means of support or in any other respect you can suggest, which will enable us to devise a better system?
6. If there are any other Masonic charitable institutions with which you are familiar, please inform us specifically regarding them, or if you cannot do this, please do us the kindness to place this letter in the hands of some brother who can do so.
7. If any Masonic charitable institution with whose workings you are familiar, has failed, please state what in your opinion caused such failure.

The Committee will thankfully receive *any* suggestions bearing upon the important matter which you may be pleased to make, or cause to be made to them, and also any documents relating to the subject which it may be convenient for you to send to them.

Please address your reply to the Chairman of the Committee at Vicksburg, Miss.

Very truly and fraternally yours,

FREDERIC SPEED, Chairman,
THOMAS REED,
WILLIAM S. PATTON,
H. W. WALTER,
A. P. BARRY,
Committee.

Replies were received from Canada, Colorado, California, Connecticut, Florida, Illinois, Idaho, Iowa, Ireland, Kentucky, Louisiana, Missouri, Michigan, Montana, North Carolina, Nebraska, New Jersey,

Oregon, Rhode Island, Scotland, Utah, West Virginia, and Wisconsin, from which it appears that in the following Grand Jurisdictions no Masonic charitable institutions of the character contemplated by your resolution have been organized, viz: Canada, Colorado, Connecticut, Florida, Idaho, Iowa, Louisiana, Michigan, Montana, Nebraska, New Jersey, Oregon, Rhode Island, Scotland, Utah, West Virginia and Wisconsin.

Canada—This Grand Lodge instructed Bro. Otto Klotz, Chairman of the Committee on Benevolence, to reply to our circular, and to him we are indebted for a full response to our interrogatories. In 1863, the Grand Lodge set apart $6,000 from its general fund to constitute a "Benevolent Fund," of which only the interest is available. In 1864, this fund was supplemented by the appropriation of ten per cent. of the entire receipts of the Grand Lodge, but the income of the fund being inadequate to meet the demands upon it, the deficiency is met by annual appropriations; that for 1876 amounts to $4,000, and it is proposed to increase the permanent fund, at an early day, to $20,000 the funds in the treasury admitting of such an appropriation. This fund is mainly disbursed by the Board of General Purposes to needy brethren and widows and orphans of deceased brethren, and is in addition to the sums donated by "private" Lodges or individual brethren. Applications are required to be sent through the Grand Secretary and by him laid before the Board; this body refers them to a sub-committee which examines into the merits of each case and apportions the amount to be donated to each applicant. If the Grand Lodge is in session, this report is submitted for its action, but if the meeting of the Board of General Purposes, which occurs more frequently than those of the Grand Lodge, is not held at the same time, its action is final, although this Board makes full reports of all its proceedings to the Grand Lodge at its stated Communications. The Board keeps systematic records of all donations and of the recipients of its bounty. This plan is found to work well in practice, and it is thought that no better system can be devised. Local boards of relief have been organized, in which Lodges, Chapters and Perceptories join. These organizations are, as occasion demands, aided by the Grand Lodge. There is no Masonic charitable institution, of a public character, in Canada, but, some years since, a fund was collected for the purpose of building an asylum for aged and decayed Masons, their widows and orphans. Owing to a want of faith in the result of such an experiment, at the last meeting of the Grand Lodge, the trustees of the fund surrendered it to the Grand Lodge, but its disposition was not determined upon. It is stated that such an institution is not required in a sparsely settled country like Canada, where the number of those who would avail themselves of its benefits is too small to justify the expense, and it is thought best to support those in need of assistance at their own homes, where they would be near their friends and relations. It, also, is stated that careful enquiry has elicited the fact that of several hundred whose names appear upon the "benevolent account," but six were found who were without relatives, and to whom an asylum would be preferable to the present system. Masonic schools are rendered unnecessary by the admirable public school organization which is in operation in the Province of Ontario, which embraces the jurisdiction of the Grand Lodge of Canada.

Connecticut—Is about establishing a Home for Aged and Infirm

Masons, their Widows and Orphans. A fund of one hundred thousand dollars is to be raised before any attempt to organize is made. This fund is to be raised by contribution, but the Grand Secretary, who is our informant, failed to say whether the contribution is to be voluntary or enforced.

England—We deeply regret that no notice was taken of our request for information concerning the great Masonic charities of England, by the Grand Lodge or any of its officials, because these charities are not only the most extensive, but the most successful of which we have any knowledge. The following account was published in the *London Masonic Magazine* during the year 1873:

"*The first established* was the Royal Masonic Institution for Girls. It was founded March 25th, 1788, for the purpose of clothing, maintaining and educating the daughters of brethren deceased, or whose means prevented them affording their children a suitable education. The receipts for the first year were 664 guineas; the amount realized at the Annual Festival in 1873 was £7,500, being £2,000 over any preceding. The total number of girls in the Institution at the present time is one hundred and thirty; received from the commencement, 1,008. Its property consists of

Lands and Institute buildings, all paid for	£30,032
3 per cent. consols	29,950
Total	£60,012

"The average cost of maintaining the girls for the past year was £37 16s., including all expenses (equal to $198, or about $3.64 per week).

"*The second established was* the Royal Masonic Institution for Boys. It was founded July 3d, 1798, under the name of the institution for Clothing and Educating the Sons of Deceased and Indigent Freemasons. In 1868 its name was changed to its present designation. For more than fifty years after the organization of this charity its beneficiaries were clothed, and, at the option of their parents, sent to schools situated near their residences. In 1856 a house and ten acres of land were purchased, and in 1857 twenty-five boys were admitted to receive the benefit of a complete education and the comforts of a home, the remaining boys being placed in other schools as heretofore. The accommodations have been gradually increased until about two hundred can now be received. The property had cost on the 31st of December, 1870, £47,116, only £4,000 of which remained unpaid. The receipts of 1872, from donations, subscriptions, purchased admissions, presentations, etc., were about £10,000, and the expenditures some £360 less. The yearly cost per head was £62 15s., (or $314, equal to $6.00 per week). The Boys' School stands alone in the charities in not having any fund. It is supported entirely by the yearly contributions of the brethren.

"*The third established was* the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons. It was founded at a Grand Lodge held on the 2d of March, 1842, and was established for granting annuities to Masons only. In 1849 the Widows' Fund was founded. The annuities have been gradually increased until at present they stand £36 for Masons and £28 for widows. At the first festival held in 1847, the amount realized was £819 16s., while in 1873 the large sum of £6,866 16s., was received, being £3,000 more than was collected at any preceding festival. In 1842, there were fifteen male

annuitants; there are now one hundred and fifteen. In 1849, there were only five female annuitants; there are now eighty-two, and eleven widows receiving half of the late husband's annuity. Connected with this charity is an asylum containing apartments for thirty-three annuitants, who enjoy the privileges of the house, in addition to the annuity, and are also provided with fuel during the winter months.

"The Male Fund has now £23,700 invested in Government stocks. The Female Fund has £14,200 invested in like securities. The Asylum above referred to is valued at £5,000. The Boys' School and stocks amount to £47,000; while the property of the Girls' School represents £60,000, making a total of real estate and stocks belonging to these three charities amounting to the magnificent sum of £150,000, (in round numbers $729,000). This endowment has been raised entirely by the munificence of the Brotherhood, in excess of the yearly maintenance and expenses of these three charities."

The estimated requirements for the year 1874 were:

For the Girls' School	£7,900
For the Boys' School	9,300
For the Aged Males	4,824
For the Aged Females	3,080
Loans to be repaid	4,000
Making a total of	£29,104

Or about $141,600; and no doubt was entertained that even more than this amount would be cheerfully contributed. It is furthermore stated that the Grand Lodge, from its Benevolent Fund, gave away, in 1874, nearly £3,000, or about $14,580.

Illinois.—The Grand Lodge, at its last Communication, adopted, subject to the approval of its subordinates, a resolution, of which the following is a full synopsis: It regards the establishment and maintenance of a Home for worthy indigent Master Masons, and for the widows and orphans of Masons, as a high privilege and sacred duty; and pledges the hearty sympathy and the substantial aid of the Grand Lodge and its constituent Lodges, to found and support an enterprise so commendable, so fully in accord with the spirit of Freemasonry, and so essentially a tangible exemplification of Charity, the chief corner-stone of our Institution. Said Home to be under the management of a Board of Trustees, consisting of eleven Master Masons, members of constituent Lodges—five of whom shall be *ex officio*, viz: the Grand Master, Deputy Grand Master, the Wardens and Grand Treasurer, the remaining six members of said Board to be elected by the Grand Lodge. The Trustees are to divide themselves, by lot, into three classes of two each; one class to hold office one year, another two years, and the other three years; and subsequent to the first election two members are to be elected annually, to hold office three years; but neither of the *ex-officio* members of said Board of Trustees shall be eligible to any office in said Board. The Grand Lodge appropriates the sum of $5,000, and levies additional dues on the Lodges of $3.00 for each initiation, and twenty-five cents per annum for each member, as a *building fund*, and for the maintenance of said Home—said moneys to be remitted to the Grand Secretary with the annual returns of each Lodge, and to be paid over by the Grand Secretary to the Treasurer of said Board, and any neglect or failure on the part of a Lodge to pay over the moneys required, will subject a delinquent Lodge to the same penalty as for a failure to pay annual

dues. The Trustees are to prescribe their own by-laws and rules, subject to the approval of the Grand Lodge, and are to make full reports of all their doings at each Communication. No site is to be selected, plans adopted, nor money expended, except by concurrent vote of a majority of all the Trustees, who are authorized to solicit and receive donations and contributions for the Home, and all contributions or donations of $500 or over from any person, shall entitle the donor to an Honorary Membership in the Board, with the privilege of participating in debate upon any question, but without a vote. Vacancies are to be filled by appointment of the Grand Master, the appointee to serve until the next meeting of the Grand Lodge, when the vacancy shall be filled by an election. Members failing to attend meetings may be removed by the Grand Master. The site of the Home is to be upon a farm of not less than eighty acres. No contracts or expenditure of money is to be made until at least $20,000 has been accumulated by the Trustees.

Kentucky.—In this Grand Jurisdiction, for a number of years, a Masonic Widows' and Orphans' Home has been maintained under the auspices of the Grand Lodge. Since its inception, the subscriptions realized from Lodges and the Ladies' Aid Society, have been $148,-810.64. The endowment fund amounts to $138,461.72, yielding an income of about $10,000 a year. Since the doors of the Institution have have been thrown open, one hundred and eighty-five widows and orphans of deceased Kentucky Masons have found shelter there. At present there are one hundred and twenty-eight beneficiaries in the Home, all that it can comfortably accommodate. The expenses for the year ending August 31, 1875, were $39,800.30, of which the sum of $25,884.46 is embraced in the item 'building expenses,' making the actual current expense for the year $13,815.84, or about $107.84 per capita, for each of the 128 inmates. This is nearly 30 cents per day. The Home is incorporated by the laws of Kentucky, and is governed by fifteen Directors, who hold their offices for three years, and are divided into three classes, of five each, a class being elected in May of each year. The officers are a President, Secretary, Treasurer, Agent and Matron, elected by the Board of Directors. The membership is comprised of life and active members, who must be Freemasons. Active members pay the sum of four dollars annually, and any Mason, or body of Masons, contributing one hundred dollars, or the multiple thereof, are entitled to one certificate of life membership for each one hundred dollars paid by them. Persons not Masons, may become honorary members by the payment of a sum not less than fifty dollars. Active and life members and bodies holding life membership are entitled to vote at all elections. An endowment fund is kept separate from the general funds, under the management of three trustees, who, subject to the instructions of the Board of Directors, make investments of this fund, the income of which, we believe, is transferred to the general fund. Beneficiaries are admitted only upon the recommendation of some body of Masons in Kentucky. The Institution met with a loss of about seventy thousand dollars in the destruction, by a tornado, of one wing, and the towers of the main building, about two years ago; and its Directors have since that deplorable event found themselves greatly perplexed to raise the funds necessary to rebuild, and at the same time meet the current expenses. Grand Master Leathers, in his address to the Grand Lodge in October last, referring to the efforts then being made to raise a sufficient sum with which to

rebuild the destroyed portion of the building, pleads in eloquent language, as the following extracts bear witness:—

'It is not deemed inconsistent with the proprieties of this occasion to lay before you, and through you, to every Mason in Kentucky, the aims and hopes of our splendid charity and its present condition, with the confident belief that none can refuse to help a cause which so eloquently appeals to every Masonic heart, a cause which has raised the standard of Masonry in our State; which has ennobled and dignified it; which has silenced the voice of Anti-Masonry in our midst; which has dried the tear of the widow and hushed the cry of the orphan, and which has brought untold honor and credit upon the noble Order which has founded it, and under whose loving care it shall dispense its blessings to all who by an afflicting Providence, may be compelled to seek its fostering aid.

'Oftentimes the Home has passed through seasons of gloom and discouragement; often, very often, the ardor, devotion and energies of the brethren into whose hands you have committed this charity, have been taxed to the utmost, yet, out of all the past difficulties the Institution has been safely brought to this hour. Now, however, the future is sadly foreboding, unless the Grand Lodge, by prompt and liberal legislation, rescues this most cherished Masonic enterprise.

'When the work of rebuilding the Home and repairing the damage done by the storm was commenced, it was a cherished hope of the managers that it would be pushed forward to a speedy completion, and that the work would not again cease until the capstone was seated, amid the rejoicings of the Craft at the completion of a temple even more magnificent than Solomon's, and more enduring in its benefits, for the *spiritual temples* we are rearing in that Home, shall have an eternal existence, when Solomon's Temple shall have been forgotten, and long after earthly gems and monuments and crowns are mouldered into dust. * * * * There can be no question, brethren, that we have reached THE CRISIS in the history of the Home, and a failure to take proper action will not and cannot relieve us of our responsibility in the premises. We may as well look this matter squarely in the face.

'The architect estimates that it will require about forty-five thousand dollars to finish the building and fit it for occupation. The work is of too great magnitude to attempt to carry it on further by the voluntary contributions of the Craft. The Grand Lodge must now assume the responsibility of providing, by legislation, the means to complete and endow the great work, or bear the ignominy of its failure.

"If Kentucky Masonry is satisfied with what has been done, and can rest content to do no more, then discharge all the workmen now engaged upon the unfinished portions of the building, and there let it stand, its huge proportions, unfinished and desolate, and in sad contrast to the finished portion of the Home, with its one hundred and twenty-eight happy inmates.

'Great as is the glory reflected upon the Order by what has been done, it were far better for Masonry in Kentucky that a stone had never been laid than to stop where we are. It is the great work of the Craft, and its proudest achievement. Completed, an imperishable monument of Masonic benevolence and charity; unfinished, a shame and reproach to men who had the noble and generous impulses to devise a scheme which their indifference prevented them from carrying out. Its bleak, unadorned and tenantless walls cry out at this

hour, for the means to make it the habitation for those, who, by the decrees of Providence, are compelled to bear cheerless poverty and an unprotected and defenceless existence.

'From every part of the Commonwealth, almost from every Lodge, comes the plaint of the helpless infant or the wail of the broken-hearted widow, begging for bread to feed and a home to shelter. These cries come not from strangers; they are from the loved ones of our brethren who have been called to the Grand Lodge above, and who departed hence strong in the faith and hope that we who are left behind, when they are gone, would protect and defend their dear ones. These children, these widows, are the bequest to us of dead brethren, and mercy, and justice, aside from the solemn obligations of our Order, call us, aye, demand of us, at this hour to prove worthy of the confidence of our dead, and worthy of the sublime principles of Masonry.'

Missouri—This Grand Lodge once built and owned a Masonic Orphans' College, and fully equipped the same, but it was abandoned after a few years' trial, owing to the constant demand for large appropriations to meet current expenses, and the fact that it 'cost about four times as much to educate each orphan in the school as it would to pay their tuition in the regular academies and public schools by the Lodges themselves near their own homes. The school was closed and the grounds and buildings presented to the Central Female College, which grants free tuition to thirty orphans if the Grand Lodge desires it, but the Lodges now attend to their own orphans, being excused from paying any charity fund to the Grand Lodge.' It is to be regretted that R. W. Bro. Gouley, the Grand Secretary, to whom we are indebted for the foregoing information, should not have gone more into detail and given us the benefit of his opinion as to the cause of the failure of this enterprise. We are left to conjecture that mismanagement and the want of an adequate endowment fund were the principal causes of its failure. From Moore's Masonic Magazine, we learn that the Grand Lodge 'with commendable liberality, purchased a large property, with suitable buildings and furnishings for a Masonic College. The prospects at the beginning were encouraging, but the final result was a failure;' but why, we are still uninformed.

North Carolina—This Grand Lodge formerly appropriated $2,000 each year for the support of two Orphan Asylums, one at Oxford and the other at Asheville. At its last Communication the latter was united with the former and the annual appropriation continued. From Bro. J. H. Mills, the Superintendent, we learn that the two institutions have fed, clothed and instructed 145 orphans, taken from the most needy in the State. A monthly paper is printed at the Institution at Oxford, called *The Orphans' Friend*, from a copy of which and a letter from the Superintendent, it appears the revenue, beyond the annual appropriation by the Grand Lodge, is derived from that fearfully precarious source—popular subscriptions generally sent through committees of subordinate Lodges. This Institution is a "temporary school"—not "a home"—where children from six to twelve are received, to be discharged at fourteen. The object is to furnish a "fair English education." The female children are found homes in families, and the boys go to trades on being discharged. An effort is being made by the Grand Lodge to raise an endowment fund by popular subscription, and Orphans' Aid Societies are recommended to be formed all over the State to aid in its accomplishment, and it is proposed to ask the Legislature to make an appropriation.

Nebraska—This Grand Lodge is raising a fund, the income of which is to be devoted to the education of indigent children of deceased Masons. It is under the management of a Board of Trustees, and a Standing Committee is appointed in each Lodge to solicit and receive funds, and Lodges are required to hold an annual festival, or entertainment, for the purpose of augmenting this fund. In addition, an annual tax of fifty cents is levied upon each member, payable as other Lodge dues. No portion of the fund is to be used until the sum of $5,000 is raised.

Scotland—From R. W. Bro. Geo. R. Harriott, 32°, Provincial Grand Master, we have received the prospectus of the proposed Royal Scottish Masonic Benevolent Institution, which contemplates two branches: I, for maintaining, clothing and educating the sons and daughters of Freemasons; and, II, the maintaining, clothing and supporting aged and decayed Freemasons and widows of Freemasons. The revenue to be derived from voluntary subscriptions and an annual donation by the Grand Lodge. The scheme contemplates an endowment of twelve or fifteen thousand pounds to be raised by subscription.

Ireland—We have received the annual reports of the Masonic Female Orphan School and Masonic Orphan Boys' Schools of Dublin, which are supported by voluntary contributions of the Fraternity throughout Ireland. We have also received the third annual report of the Belfast Masonic Widows' Fund, and the annual report of the Belfast Charity Fund. These Institutions are all maintained by voluntary subscriptions.

Independent Order of Benai Berith.—We are indebted to Bro. Jos. L. Herman for copies of the annual reports and other useful information pertinent to our inquiries concerning the Orphan Asylums of this Order at Cleveland, Ohio, and New Orleans.

Michigan—Although no institution of a public character has been established in this Grand Jurisdiction, your Committee have been greatly favored by R. W. Bro. Foster Pratt, late Grand Secretary, who has given us, at some length, many wise and valuable suggestions upon the subject of our enquiry, and for which we desire to make acknowledgment.

From various Masonic periodicals and other sources, it appears that many attempts have been made to establish in the various jurisdictions throughout the United States, schools and colleges for the education of Masonic youth of both sexes. We are not aware that full success has been attained in any instance. Large sums of money have been expended, we dare not say wasted, because we trust that some good has resulted from them, in the establishment and effort to secure the success of these enterprises. All of them have been abandoned, at least we cannot call to mind a single exception. It is hardly to be supposed that this general failure is solely attributable to mismanagement, or incompetency, upon the part of those entrusted with their management. The fact is that mere schools where pupils are taught elementary or even higher branches of an ordinary English education are better and more economically conducted under the free school system, which prevails in all our States, than similar enterprises can be under denominational or fraternal patronage.

There ought not to be, and probably there is no necessity for a Masonic school in a community where all concede that it is as much the

duty of the State to provide for the education of its children as it is to preserve the public peace and promote the general welfare of the people, and where all classes of citizens are required to contribute, according to their ability, to a common fund devoted to the education of all who choose to avail themselves of the benefits it confers. In our own State the public school system is as satisfactorily conducted as the general impoverishment of the people will permit. The system may not be as perfect as it is to be desired and hoped that it will be in time, but it is so far effective that none who have the opportunity of availing themselves of its privileges need be without a fair English education. And as for those who have the means and inclination to pursue a collegiate course, the numerous and rapidly increasing State and denominational colleges and universities furnish all the needful facilities without the necessity of going a great distance from home.

But, we must not lose sight of the fact that while the mind is being educated it is necessary to train the hands to labor and to feed and clothe the body. To the child, whose necessities compel it to labor for its daily bread, no system of public education can, save in exceptional cases, be of any great benefit. Under the inscrutable decrees of our Heavenly Father, there are large numbers of children who in infancy are deprived of their natural guardians and thrown upon the world, objects of charity. Left to themselves they perish either from want of food and raiment, or become moral and social wrecks. The children of the poor greet us upon every side, confront us at every turn; escape them we cannot, dare not, even if we would.

The duty of providing for the children of our brethren who have passed on before us through the veil which hides from our sight eternity and the better life, is scarcely less sacred than that of providing for our own offspring.

Everywhere around us as we look out into the night, we can see the faces of the dead. We never meet here in Grand Lodge but we miss the presence of some one whom we have known and loved, some one whose wise counsels and benevolent purposes have made our meetings joyous seasons. Our Lodges seldom meet without an appeal for charity by the widow and the orphan, and we are almost hourly reminded that our duties to the dead cease not with the sad ceremonies of their interment. To watch over and give protection and assistance to those whom our brethren have bequeathed as sacred legacies to our care is not only a duty but a privilege. If we fail to perform this duty, we prove ourselves false men and false Masons. There are none of us who dare to say that the provision we have made for those we must leave behind us is secure from the danger of being lost. To most of us death is a calamity, only because our work is not finished. We build and plant and adorn and beautify a little spot of earth, hoping hereafter to sit down and enjoy it, and we toil and struggle through years of anxious care and solicitude, denying ourselves the luxuries and even the comforts of life to accumulate a competency, but some misadventure sweeps all away, when it is too late for us to begin anew, and we go down into the grave with a heavy burden upon our hearts, knowing that those we love best will henceforth be dependent upon the cold charities of the world to be reluctantly bestowed. This is the experience of our daily life, and there are none of us who cannot count, by scores, the widows and orphans of our brethren, whose only legacy is the precious memory of the loved and lost. The Kentucky Asylum gives food and shelter and protection to the widow and children of a former Governor of that proud State, and that, too, without

any fault of his or theirs. Who of us can say that our children may not be the first to knock for admission at the doors of the Home—dare we indulge the hope—which your forethought shall build?

It needs no argument to convince any Mason, who is not dead to all his obligations, that Masonry has some higher and nobler mission than the mere conferring of degrees; that the work of the Lodge room has a greater scope than the repetition of ceremonies, be they ever so venerable with age or beautiful in sentiment; that the records of a Lodge which do not tell us of some good deeds performed, some acts of charity, done for charity's sake, are but the mementoes of wasted hours, of vain pretensions, of solemn promises broken, of duties neglected.

We know of no nobler channel in which for a great and powerful Order, like ours, to display its usefulness and to illustrate its teachings, than in protecting, sheltering and fitting for an honorable station in this life and happiness in the life to come, the helpless orphans of our brethren.

It is entirely practicable for us to provide for the education, maintenance and training for some useful station in life, every Masonic orphan, and, at the same time, to give shelter and an honorable support to every brother's widow in this jurisdiction, and we say this in the face of the fact that the result of our investigations, if we except the Institutions in England, Ireland and Kentucky, have not been of a character to afford encouragement. From England and Ireland we have not been able to elicit the details, but we know that they have permanent endowment funds and *this we consider the secret of their success.* While there seems to be a cloud at present resting upon the Kentucky Home, we feel sure that with the progress already made, the noble-hearted Masons of glorious old Kentucky will not permit this great work of their hands to cease until the cap-stone shall be raised and the Home secured from any contingency which may arise, by the completion of the endowment fund. It has already repaid all the labor and expenditure bestowed upon it, in the satisfaction each genuine Mason in that State must feel as he gathers his little ones about him, and knows that they, at least, are sure of aid, succor and support when his own strong arm shall be withdrawn from them.

NOTE.—Since the foregoing was submitted to Grand Lodge, it is announced that the Lodges, by a large majority, have voted to tax every affiliated Mason in Kentucky one dollar, for two years, for the purpose of completing the Home.

In this enquiry there are two questions which naturally arise; the first relates to the character and purpose of the Institution which it is proposed to establish, or, in the language of the resolution "the plan." The second relates to the means of support. To the first enquiry we reply that it is not a mere elemosynary institution which we need or want, where women and children are to be kept in idleness for a time and then turned loose on the world to live as objects of charity and without the resources of making a living. It is not only present good, but future beneficial results, which we must seek to attain this practical utilitarian age. While we are providing for the tender years of infancy and during the time when the mind is forming, we must so direct the education and training of our beneficiaries that when they leave our guardianship, they will be fitted to go forth and fight the great battle of life—strong men and women, and not as helpless objects of charity. It would be mistaken kindness to gather up a few scores of children to feed, clothe and educate them for a few years if we were to turn

them loose—say at fifteen—without the means of earning a livelihood. We propose to establish an institution that shall be as home-like in all its appointments as it is possible to be anywhere outside of the home-circle—where children shall be instructed in some useful trade or occupation, as well as given an ordinary English education. It is not necessary that we should elaborate this 'plan;' the details will best be left to those who shall be confided with its management; and we, therefore, proceed to the second, but at this time most important branch of our enquiry, the means of support.

In our judgment, the first step to be taken is to raise an endowment fund sufficiently large to yield an annual revenue of not less than $10,000. This would require the sum of one hundred and fifty thousand dollars, invested at seven per cent. per annum. A sum so large that it would require many years of anxious care and herculean exertions to raise if the Grand Lodge were to resort to that precarious and uncertain source, popular subscriptions, but which may be easily mastered by the adoption and firm adherence to a systematic plan of regular assessments upon our membership. We estimate, that without levying such a tax upon the brethren, that the most impoverished could complain, the sum of $15,000 a year could be raised by the adoption of the following plan: We propose first an annual tax of one dollar upon every Mason in the jurisdiction; a tax of five dollars upon each initiation, and the devotion of the surplus funds of the Grand Lodge to this object; this, basing the estimates upon the returns of 1875 (see statistical table to be found on page 191 of the proceedings of 1876), would yield the sum of $15,155, annually, as follows:—

From 10,770 affiliated Master Masons	$10,770
" 60 non-affiliates	60
" 465 initiations, at $5 each	2,325
" surplus funds (say)	2,000
Total	$15,155

This sum could be greatly increased if the tax upon non-affiliates should equal in amount the average annual dues of the Subordinate Lodges (estimated at an average of $5 from each member) and by sternly enforcing our regulations against this class of Masonic drones. We have no means of determining the number of non-affiliates in the jurisdiction, but the number cannot be less than three thousand. If every Lodge and every brother will refuse to recognize these slothful brethren as Masons, at any time, or under any circumstances, at least two-thirds of them will either join a Lodge, or, in order to maintain their standing in the Order, contribute $5 a year to the Orphans' Home fund. This would produce a sum so large in itself, that the creation of the endowment fund is not only possible, but probable. If we were to resort to no other source of income, $10,000 may be raised from this source alone. We are well aware that some will say that we have no right to lay a tax upon non-affiliates, but it has been done for too many years in this jurisdiction to now question its legality. But the fact is that we do not propose to exact this money from non-affiliates without giving an adequate return for it. The choice with them even now is to contribute a sum equal to the ordinary Lodge dues, or to run the risk of being denied Lodge and Masonic privileges; such as funeral honors, the right to visit, etc. We only propose to rigidly enforce the rule already of long standing, and absolutely forbid

our Lodges and membership from recognizing any non-affiliate who does not contribute to this fund or join a Lodge, as a Mason; in other words we propose that he shall be regarded as a suspended Mason, not only in name, but in fact, so long as his status is that of a non-affiliate, or non-contributing Mason.

An annual tax of one dollar upon each affiliated Mason amounts to less than one-third of a cent a day; is less than two cents a week, is eight and one-third cents a month. Surely the Mason who is not willing to deny himself to this extent in order to establish and sustain a great charity such as it is now contemplated shall be established by this Grand Lodge, never was a Mason except in name, and he who would refuse or begrudge the pittance for which we plead, is too sordid and selfish at heart to be affected by any argument we are capable of offering; having failed to learn the alphabet of charity as taught in the sublime instruction of St. Paul, repeated in the second degree, we despair of instilling into him a single sentiment of genuine Masonry. To such we say, with the poet—

> "Down to the dust, and as thou rottest away,
> Even worms shall perish on thy poisonous clay."

If Masonry sought initiates it would probably be bad policy to lay a tax upon applicants for initiation. It would be better to wait until we had them fairly in the meshes of our net and then bleed them to the required extent. But as no man was ever rightfully made a Mason who was solicited, and as nothing is more repugnant to the genius of the Order than to canvass for members, we need not display any solicitude least a few dollars, more or less, imposed as an initiation fee, should have the effect to drive away a score or two of applicants. What we want is quality, and not quantity. The qualities requisite for a Mason, who would be such in the true meaning and full significance of the term, are not found in any man who would hesitate to lay down a contribution of five dollars to so noble a purpose as the making of a provision for his own and his fellows' children and widows in the day of adversity. We not only do not want initiates who are not charitably disposed, but all such men who have found their way into the Order are a positive detriment to it, and no happier riddance could be imagined than their departure from our tabernacle.

We presume that no one will doubt the propriety of devoting the surplus funds of the Grand Lodge to this object, and need not advance any argument in support of this proposition.

After a sufficient endowment fund has been accumulated, we can safely proceed with the work of securing a site and the erection of buildings, but until the endowment has been secured beyond peradventure, it seems to us, in view of the fact that the failure of many enterprises of this character is attributable to undue haste in 'setting them going' without first taking steps to provide the means of keeping them in motion, that it would be a blind refusal to profit by the experience of others, if we were to neglect to take this precaution. The amount of income from the endowment fund should be sufficient to pay current expenses. After the endowment is completed, it will be necessary to continue the assessment until a building fund is raised. For this purpose it is probable that the sum of fifty thousand dollars will be required, but it is now quite impracticable for us to predict what will be the necessities, or the tastes, of those who shall have the proud satisfaction of proceeding with this portion of the work.

This brings us to a consideration of the probable annual expense of conducting such an institution. Of course, this item will vary with the number of inmates, the cost of provisions, clothing, fuel and the materials and machinery required in the operations of each year, and we can only approximate. We have seen that the cost of the Kentucky Home, for the year ending August 31, 1875, was $13,815.84, or about $107.84 for each of its one hundred and twenty-eight inmates—being about thirty cents a day. The cost of clothing, feeding and all other expenses of the Orphan Asylum of the Hebrew Order of the Sons of the Covenant at Cleveland, Ohio, was during the first eight years of its existence, an average, for each year, of forty-three cents a day for each inmate, decreasing annually from fifty-one cents during the first year to thirty-eight cents during the eighth year, or an annual expenditure of $138.70 for each inmate. Taking the mean between these two Asylums, or an annual expenditure of $115.48 for each inmate, as the basis of our calculations, it would cost the Grand Lodge to clothe, feed and educate one hundred orphans each year, the sum of $11,548.00. We omit the cost of such machinery as our plan contemplates, because we cannot know until the institution is in actual operation, the amount required, or even the trades which it would be advisable to teach our beneficiaries, but it is safe to say that after the first five years, the receipts from the sales of manufactured articles would equal the expenditures falling under this head.

The last question to be considered is the form of government to be adopted. Experience has demonstrated that the governing body of a public charitable institution should be composed of as large a body as can conveniently be assembled. We suggest a board of managers, to be composed of the Grand Master, Deputy Grand Master and Grand Wardens, as *ex-officio* members, but without being eligible to office in the management, and fifteen managers, to be divided into classes of five each, the term of office of one class to expire each year, as a sufficiently large body, and yet at the same time small enough, to be assembled as often as may be necessary. The managers should be given authority to appoint their officers, time and place of meeting, and to adopt rules and regulations for their government. The Grand Lodge should require full and exact reports, and have a general supervision of all their proceedings.

Although Section 3, Article I, of the Constitution, confers authority "to assess such contributions from Subordinate Lodges for charitable and other purposes, from time to time, as the Grand Lodge 'shall judge right and proper for the good of Masonry,' and would probably be conceded to be an ample grant of authority to warrant it in proceeding at once to organize an Orphans' Home, we have, however, deemed it advisable to submit the proposition to the Subordinate Lodges in the form of an additional Article to the Constitution, and we therefore recommend the adoption of the following:—

Resolved, That the following be adopted, for reference to the Subordinate Lodges, as the Sixth Article of the Constitution of the Grand Lodge, and that each section thereof be voted upon separately, by the Subordinate Lodges:—

ARTICLE VI.

WIDOWS' AND ORPHANS' HOME AND INDUSTRIAL SCHOOL.

SECTION 1. The Grand Lodge shall establish and maintain a

Widows' and Orphan's Home and Industrial School. *Provided, however*, that no expenditure shall be made for this purpose until an endowment fund shall be raised, the annual income of which shall not be less than ten thousand dollars.

SEC. 2. For the purpose of endowing, supporting and maintaining a Widows' and Orphans' Home and Industrial School, there shall hereafter be paid by each member of a Subordinate Lodge the sum of one dollar, to be collected as other Lodge dues are collected, on or before the Festival of Saint John the Evangelist, in each year.

SEC. 3. There shall hereafter annually be paid by each non-affiliated Mason resident within the jurisdiction of the Grand Lodge, for the support and maintenance of a Widows' and Orphans' Home and Industrial School, the sum of five dollars, which sum may be paid to the Grand Secretary or to the Secretary of any Subordinate Lodge, who shall give a receipt therefor, substantially as follows:—

Received of Bro. .... the sum of five dollars, for his tax for the support of the Widows' and Orphans' Home and Industrial School of the Grand Lodge of Masons in the State of Mississippi, for the year ending with the Festival of Saint John the Evangelist, A. L. 5....

And I hereby certify that said Bro. .... is entitled to all the rights, privileges and benefits enjoyed by members of Subordinate Lodges holding under the Grand Lodge aforesaid, during the current Masonic year, excepting those incident to Lodge membership.

Given under my hand and the seal of ...... Lodge, No. ...., this ...... day of ...., A. L. 5......

..............., Secretary.

And any non-affiliated Master Mason whose residence shall be in the State of Mississippi, who shall fail to pay said sum when the same shall become due in each year, shall be denied all Masonic rights, privileges and benefits, so long as such default shall continue; and it shall be the duty of each Master of a Lodge to require evidence that such payment has been made before permitting any non-affiliate to visit his Lodge, the proper evidence of which shall be the receipt aforesaid; but any Lodge under whose jurisdiction any non-affiliated brother may reside who is unable to pay such tax, may relieve him from the same, by a resolution duly passed at a regular communication, a copy of which shall be given to the brother and shall entitle him to all the rights and privileges enjoyed by non-affiliates who have paid such assessment.

Each Secretary of a Lodge receiving a payment, as aforesaid, shall enter a minute of the same upon the record of the next communication of his Lodge, and forward the money to the Grand Secretary within thirty days thereafter.

SEC. 4. Each applicant for initiation, before receiving the degree of Entered Apprentice, shall pay to the Secretary, in addition to the other fees, the sum of five dollars for the Widows' and Orphans' Home and Industrial School.

SEC. 5. The surplus funds remaining in the treasury of the Grand Lodge, after paying the expenses of the current year, and the sum of one thousand dollars which may be reserved for contingent expenses, shall be paid over to the Widows' and Orphans' Home and Industrial School fund.

SEC. 6. The Grand Lodge shall elect, in each year, at the same time as the Grand Officers are elected, five of its members to constitute a Board of Managers of the Widows' and Orphans' Home

and Industrial School, who shall hold their offices for the term of three years and until their successors are elected and qualified; *provided,* That at the first election fifteen managers shall be elected, the first five of whom shall hold their offices for the term of one year; the second five for the term of two years, and the remaining five for the term of three years. Said Board of Managers shall meet as soon as convenient, after their election, and organize by electing a Chairman and Vice-Chairman, each of whom shall be one of the elected managers, and appoint a Secretary and a Treasurer, and as soon as the services of such an officer are required, a Superintendent of the Home.

SEC. 7. The Grand Master, Deputy Grand Master and Grand Wardens shall be members *ex-officio* of the Board of Managers of the Widows' and Orphans' Home and Industrial School, but shall not be eligible to office in said Board.

SEC. 8. The Grand Lodge may, by appropriate legislation, prescribe and fix the duties of said Board of Managers and make all needful rules and regulations for their government, and to secure the safe custody of the Widows' and Orphans' Home and Industrial School funds.

We cannot conceal from ourselves, or from you, brethren, the magnitude of this undertaking. Before the endowment fund is fully raised, many of us will have taken the last sublime degree and solved the great mystery of death; but the legacy will remain for those who shall come after us, and, may-hap, our children will find shelter beneath the roof of the house whose foundations we are now laying. It is seldom that we reap the fruit of our labors in this world, but there are things which can survive our funerals. Our works, our influences, and the effects of our good deeds, which are more to the world that survives than we ourselves are, do not pass away; these continue and live. Even the Temple of Solomon, the great type and symbol of Masonry, would not have existed at all but for the provision made by David, who was not destined to even behold the foundations thereof, much less see the glory of the Lord fill the house. It was left for his son, Solomon, to carry forward to completion the great conception of his father; but is not David's name as inseparably connected with the first temple as that of our Ancient Grand Master? Will not our satisfaction and pleasure be a sufficient reward, as from year to year, we see the fund accumulate, and know that we are laying up a store against the day of adversity for our children and our children's children? Be assured that the angels will not fail to write down to our credit in the great Book of Life, the vote by which this work shall be inaugurated. It is possible that the work will be retarded, and, at times, the hearts of those who shall have charge of it will be heavy with disappointment and sorrow. It may even be that we will be reproached for placing so heavy a burden upon their shoulders, for it must not be imagined that this great undertaking can be carried forward to fruition without its seasons of adversity. And it may even happen that before others shall take our places, we will weary with the work and faint by the wayside, for it must be remembered that the path has already been trodden by brethren who have turned their faces backward in the day of battle. More enterprises of this character have failed, miserably failed, than have succeeded. So far as we know, there are but two Masonic Homes in successful operation

in all this broad land of ours, with its more than half a million of Masons. We may, from some unseen defect, fail, as others have done before us. We know of no reason why we may not succeed, for other societies with less pretensions and less ability than our own, have done so. Everywhere throughout Christendom, stand noble monuments of disinterested zeal and true philanthropy which owe their origin to comparatively small bands of charitably disposed persons, associated with the sole object of doing good to their fellow men. The Church of Rome, with its hundreds of Orphanages, built with the offerings of a people who themselves, in many instances, are objects of charity, demonstrates what a little self-sacrifice on the part of great numbers can accomplish. Every religious denomination has successfully preceded us in the same field of labor, until the number of charitable institutions, maintained by voluntary offerings, are numbered by thousands. For years a few kind-hearted and charitably disposed ladies have, almost single handed and alone, carried on a noble work at the Protestant Orphan Asylum in Natches. If the twelve thousand Masons in Mississippi do not succeed in this undertaking, it would demonstrate what we would be loath to admit—that there is some radical defect in the Masonic Institution itself, suggestive of tinkling cymbals and sounding brass. Surely it cannot be true, that with all its high-sounding pretensions, the charitable features of Masonry are confined to an occasional dolling out of a few paltry dollars, to relieve the immediate necessities of casual applicants. If such is the fact, the sooner it is demonstrated the better. It will have lived its day, outlived its usefulness and must give place at no distant period, to something capable of greater things than the conferring of degrees, whose teachings are mere theories to be preached—not practiced.

Brethren, the responsibility is with you, and it is for you to decide. We have endeavored to present the subject, not alone from the standpoint which our inclinations prompt us to view it, but, also, from a foreboding and disheartening aspect."

Prince Edward Island and Wyoming were recognized; Cuba was postponed, and intercourse was forbidden with the expelled Masons of "Ontario."

A resolution to hold the meetings of Grand Lodge only every second year, was ordered to be submitted to the Subordinate Lodges for their decision; and the following was carried:—

"That no new Lodge shall be established within less than ten miles of one already existing, except in cities and towns where, in the judgment of the M. W. Grand Master, or the Grand Lodge, the good of the Craft would be promoted."

Bro. John T. Buck reports on correspondence, and notices Canada for 1876.

M. W. Bro. John Y. Murry (Ripley), Grand Master.

R. W. Bro. J. L. Power (Jackson), Grand Secretary.

MISSOURI.

Held at St. Louis, October 10th, 1876.

M. W. Bro. James E. Cadle, Grand Master.

Number of Lodges, 490; represented, 183; initiated, 1076; members, 23,739; receipts, $12,400.98. Annual Communication, 56th.

The Grand Secretary, Bro. Gouley, was absent through illness. The Grand Master appointed several Representatives and among them we find M. W. Bro. J. K. Kerr, for Canada. He reports four new lodges and four applications declined. He visited a number of lodges and found harmony generally prevailing. The remainder of the address treats principally of local affairs.

The committee on grievance report on no less than 38 cases, which is not very conclusive evidence of "harmony," or else the harmony came in after these were disposed of. We copy one case:—

"The accused is charged with threatening to black-ball every person who petitioned the lodge for twelve months, and for exposing his ballot. The evidence showed that the specifications were true in every particular. The accused had recommended the petition of a friend, who was rejected, and he vowed that he would black-ball every petition for initiation, membership or degrees that might be presented for twelve months. The evidence further shows that he carried his threat into execution, and then exposed the manner in which he voted, and boasted that there were eleven months yet for him to work. The transcript is excellent, and shows that the trial was properly and legally conducted. The lodge found him guilty, and suspended him for four years. If the punishment had been greater we would not disturb the judgment of the lodge.

Let the appeal be dismissed, and the judgment of the lodge be affirmed."

Wyoming and Prince Edward Island were recognized.

A large amount of local business was transacted.

Bro. Geo. Frank Gouley reports on correspondence, reviewing 40 Grand Lodges, including Canada for 1875; on which he remarks:—

"We regret that he recommended the recognition of the Grand Orient of Hungary, which is nothing less than an hybrid creation of irregular parentage, and of still more irregular practice.

The Board of General Purposes reported in favor of remitting all dues of 'Royal Solomon Mother Lodge, 293,' (at Jerusalem) up to July 1, 1875. We can suggest that it would be just as well to remit them for life."

"A large amount of business was transacted, and among propositions to change parts of the Coustitution was one to change the name of the Grand Lodge from 'Canada' to 'Ontario.' We hope it will not be adopted. We have all got used to the old name; it has gone down our records for the past quarter of a century, and we know just where to find it; its alteration will cause confusion, and it will be almost like beginning a new lodge again."

M. W. Bro. Xenophon Ryland (Lexington), Grand Master.

R. W. Bro. Geo. F. Gouley (St. Louis), Grand Secretary.

MONTANA.

Held at Helena, October 3rd, 1876.

M. W. Bro. Harry R. Comly, Grand Master.

Number of lodges, 19; represented, 17; initiated, 22; members, 677; receipts, $2,055.50. Annual Communication, 12th.

The Grand Master delivered a good address, in which we find the following paragraph:—

"The emigration from the Territory during the past year, caused by the Black Hills excitement, has carried with it many of our Order; nevertheless, among those that have remained, the interest in our institution has not flagged, as is attested by the work which has been done in our different lodges, and by our annual returns, which, notwithstanding, show the gratifying result of an increase in our number. And may we not hope that the seed of the zealous and earnest Masonry of Montana may be sown by our migrating brethren in the new country to which they have gone, and a mighty concourse in the future be thereby added to the hosts on whose banners are inscribed the motto of Friendship, Virtue and Brotherly love."

The following resolutions were adopted:—

"*Resolved*, That in the event that any subordinate lodge in this jurisdiction shall, in due form, amend its by-laws so as to reduce the dues of members, or the fees for degrees, to any amount within the minimum permitted by the Grand Lodge regulations, such amendment shall take effect and be in force from and after its passage, and from such date shall be deemed as ratified by the Grand Lodge."

"*Resolved*, That it is the sense of this Grand Lodge, that in the event that charges are preferred against a Master Mason after a dimit has been voted to a member, but before the same has actually been delivered, the lodge granting the dimit still has jurisdiction to try the brother on such charges."

Bro. Cornelius Hedges reports on correspondence. In his notice of Canada for 1875, he says in reference to our recent losses:—

"The death of either of such distinguished and valuable Masonic fathers, would have been a calamity widely felt, even had they passed the period of active usefulness, but that both should have fallen so near together, and in the midst of active duties, holding the two most responsible positions in the Grand Lodge, is indeed a crushing blow, that must awaken sympathy from the entire Masonic world. In behalf of the Masons of Montana, who remember the eminent services of these deceased brothers, and have admired their talents and virtues, we tender our sincere sympathies to our Canadian brethren, whose immediate and irreparable loss overshadows our common loss. It was rare good fortune, that should be gratefully acknowledged, that for twenty years, and through times of weakness, doubt and great trials, these brothers were spared to see the works of hands and hearts established in such triumphant success."

He also mentions the "Ontario" movement:—

"Since the close of the session reported in these proceedings, an attempt has been made, by a few dissatisfied Masons of the jurisdiction, to establish an independent Grand Lodge for Ontario, thinking, perhaps, that they could make a case like that of Quebec, and secure recognition, but the circumstances are widely different. The Grand Lodge of Canada is now, in reality, confined to the Province of Ontario, and the revolt is without right, reason, or any decent excuse. We believe the malcontents will find no sympathy or countenance anywhere, and the sooner they retrace their steps and sue for pardon, the better will it be for themselves in particular."

There are many passages in this excellent report that we would gladly copy, but our space and time are both limited.

M. W. Bro. Julian M. Knight (Virginia City), Grand Master.

R. W. Bro. Cornelius Hedges (Helena), Grand Secretary.

NEBRASKA.

Held at Lincoln, June 29th, 1876.

M. W. Bro. Alfred G. Hastings, Grand Master.

Number of Lodges, 56; represented, 54; initiated, 196; members, 2,761; receipts, $3,507.15. Annual Communication, 19th.

The Grand Master reports three new Lodges. He states as a remarkable fact, that all their Past Grand Masters, nine in number, were present in Grand Lodge. In his opening remarks, he says:—

"Under an ever kind and watchful Providence, we, as a State and Nation, have enjoyed a good degree of peace and prosperity. Within our own borders have the labors of the husbandman been amply rewarded; and truly we may say that the earth, ever kind and subservient to our wishes, never refuses her accustomed yield. For here, around us, are these solitary prairies, so recently the home of the Indian and the buffalo, and which so lately slept in the repose of nature, have been made to bud, blossom, and bear fruit. Masonry has kept pace with our increasing population. Besides many initiations, our numbers are being constantly augmented by Masons from the older States, and judging from an extended visitation to the Lodges, and from facts elicited by an extensive correspondence throughout the State, it affords me great pleasure to say that, with but few exceptions, harmony, peace and prosperity prevail in the several subordinate Lodges throughout this Grand Jurisdiction."

Two Schools of Instruction were held, and good progress made towards uniformity of work.

The decisions are characterized by good sound sense, and display more than the general care taken in formulating Masonic law. We quote several, with his views on dimits

(although he spells the word "demits," which is wrong,):—

"One of the great questions which seems to be presented, and which has been considered by several of our sister Grand Lodges, is the question of demits; and it seems to me that it has been presented in every possible form and shape for my decision. Some of our Lodges, and indeed some of our most eminent Masons, to whose Masonic law and judgment I have heretofore bowed in ready submission, hold to the idea that no member is entitled to a demit unless he is about to leave the jurisdiction and connect himself with some other Lodge. Others contend that no brother should be granted a demit without submitting his reasons therefor to the Lodge, and then for those present to determine by vote whether they are sufficient or not. But I know of no authority which any Lodge has for withholding a demit from any brother who is in good standing and clear of the books. While I am aware that the withdrawal of the brethren from the Lodge in some cases might be of great injury, yet I hold that any brother wishing to leave, and having fulfilled all his obligations to the Lodge, should not be hindered or thwarted in so doing. And while I look on non-affiliated Masons as warts and barnacles upon the body of Masonry, yet, if brethren wish to become such, I think they ought to be left free.

1. A member desiring to demit from his Lodge should present his request in open Lodge, at a stated meeting, and if he is in good standing and clear of the books, his request may be granted by a majority vote.

2. An installed officer of the Lodge cannot demit during his term of office.

3. A demit once granted by the Lodge, the record being the evidence thereof, severs the connection between the Lodge and the brother, and although he may not have called upon the Secretary and received his demit, nevertheless his connection with the Lodge is completely severed. He must therefore petition the Lodge as any demitted Mason."

"11. Question. 'Have we a right to prohibit brethren from voting at the election of officers, they being in arrears for dues?' Answer. You have not. No member of the Lodge can be deprived of his rights and privileges without due trial and conviction.

12. Question. 'Is it proper, in the transaction of the business of the Lodge, to vote yea and nay, *viva voce?*' Answer. It is not. While I know of no positive law on the subject, yet custom has become so general as to establish the usual sign by raising the right hand.

13. Question. 'Is a man who has lost his right eye eligible to the degrees in Masonry?' Answer. He is not. No matter what his other qualifications may be, the lame, the halt, and the blind, are not eligible to the degrees in Masonry."

A case appears, in which a Lodge in Indiana refused to repay to a Lodge in Nebraska the amount of money expended by the Lodge in Nebraska, in caring for and burying a member of the Indiana Lodge. The amount expended was $50.50, and the Indiana Lodge sent $10, and said that they "regard the nursing of a sick brother, under any circumstances, only a duty incumbent on all Masons, and it should be done without expectation of pecuniary compensation.'

The Nebraska Lodge say that is true, but that it is not courteous "to receive dues from a sick brother, and permit another Lodge to bear the whole burden of his support." The report of the Committee on Jurisprudence, to whom the matter was referred, was adopted, as follows:—

"Your Committee on Jurisprudence, to which was referred the petition of Western Star Lodge, No. 2, with accompanying documents, have to report that we are surprised that the brethren of Turpin Lodge, No. 401, of Union City, Indiana, have so far forgotten the truths and principles inculcated by our institution, as to refuse to reimburse the brethren of Western Star Lodge by promptly repaying the moneys expended in the caring for and burying one of their own members. It was the Masonic duty of the members of Western Star Lodge to care for the sick brother and to make him feel that he was surrounded by brothers who would cheer his last hours by such attentions that he would not feel that he was deserted by his brother Masons. Your committee are further of the opinion that it is the legal and Masonic duty of Turpin Lodge, No. 401, to refund to the last cent all moneys expended in the care of its own member by said Western Star Lodge. Should said Turpin Lodge, No. 401, aforesaid, fail and refuse to do so, your committee are of opinion that said Lodge should be reprimanded by the Grand Lodge of Indiana, and should the Grand Lodge refuse to do so, we would recommend that all Masonic intercourse between the Grand Lodge of Indiana and the Grand Lodge of Nebraska should cease until such time as the brethren of that Grand Jurisdiction, through the Grand Lodge, shall signify their willingness to do their whole duty, as Masons, towards members of their own jurisdiction, while such members are temporarily sojourning without that Grand Jurisdiction, and who, in sickness, are compelled to ask for charity."

A committee was appointed to devise a "criminal code," for the government of Lodges in that jurisdiction. We are at a loss to imagine what they want with a *criminal* code. There must be some mistake in the name, or perhaps they intend to follow it out by the establishment of a Masonic *penitentiary!*

It was decided to be inexpedient to prepare a code of by-laws for Subordinate Lodges, as the Lodges have the right to make their own by-laws.

Bro. J. N. Wise reports on correspondence, and notices Canada for 1875. He condemns the "Ontario" movement as "a spurious organization by a number of sore-heads."

M. W. Bro. Geo. H. Thummel (Grand Island), Grand Master.

R. W. Bro. Wm. R. Bowen (Omaha), Grand Secretary.

NEVADA.

Held at Virginia, November 21st, 1876.

M. W. Bro. Robert W. Bollen, Grand Master.

Number of lodges, 20; represented, 14; initiated, 178; members, 1,383; receipts, $5,853.25. Annual Communication, 12th.

The Grand Master opens his address by a recital of their very serious losses by fire, and the consequent postponement of their annual meeting. He says:—

"On the 19th May, 1875, the building occupied by all the Masonic Bodies of Virginia City was burned, and the library of the Grand Lodge nearly destroyed. The different Lodges thereafter obtained permission and held their meetings at the Odd Fellows' Hall.

On September 3rd, 1875, the latter building was nearly destroyed by fire, and the lodges left destitute of their books, papers, records, and paraphernalia.

But that widespread and fearful destruction which bore away almost the entire City of Virginia in an appalling volume of flame and cloud of smoke, was visitant here October 26th, 1875. All the books, papers, records, and property belonging to the Grand Lodge, except its funds in bank and its jewels, were but insignificant contributions to the conflagration. The same was true of all the Masonic Bodies, and indeed of the entire family of secret orders in this city. Not a room in the remaining portion of the city was available for the safe and proper convening of any secret body.

The postponement of the regular Annual Communication of the Grand Lodge was imperative. With the concurrence of a majority of the Grand Officers, Past Grand Officers, and upon petition of some of the constituent Lodges, I ordered the postponement until the first Tuesday in June, A. L. 5876, and made careful effort to cause distant Lodges and members of the Grand Lodge to receive notification of that fact. The month of June last brought with it but small inducement for the convening of the Grand Lodge. It is true that our zealous brethren of Virginia City, through their untiring energy, had completed their elegantly finished Hall which was ready for our use; but we were without returns from the constituent Lodges, and destitute of reports from our sister Grand Lodges. The Chairman of the Committee on Foreign Correspondence could prepare no report, and my reluctance in the effort to satisfy myself over the probable publication of our Grand Lodge proceedings without the embellishment of one of Bro. Taylor's inimitable reports was well nigh insurmountable.

Receiving the petition of twelve constituted Lodges and the concurrence of a large majority of the Grand and Past Grand Officers of the Grand Lodge, I again postponed its Annual Communication for A. L. 5875 to the third Tuesday of November, A. L. 5876, which is the time for the regular Annual Communication, observing the same precautions as before."

He finds the lodges generally in a prosperous condition, with a healthful spirit of emulation, as to the manner and historic correctness of the performance of the traditional labors of the Craft.

After the great fire, Bro. Bollen authorised the holding of a lodge meeting on the top of a mountain, as the most secure

place they could find. The occasion must have been one to be long remembered by the participants:—

"On September 8th, 5875, soon after the burning of the Odd Fellows' Hall at Virginia City, I was requested to convene *Virginia* Lodge, No. 3, on the summit of Mt. Davidson. I readily assented, inasmuch as the brethren were without other place of meeting. For the first time in centuries, as I believe, we met as did our ancient brethren, for security and privacy, upon a high mountain, with the canopy of heaven for our covering and the wide expanse from east to west for our Lodge room. It was the regular communication of the Lodge, which was simply declare open for the transaction of regular business, without signs or ceremonies. The gathering was so vast that it was impossible with certainty to declare all visitors present in possession of our secrets. Every precaution was observed.

Nearly every Grand Lodge in the United States, and nearly every nation upon the face of the globe, was represented in the assemblage. The occasion was profoundly interesting, and the memory thereof will not cease in Masonic history.

The proceedings were regularly recorded in the books of the Lodge, and are in print. The newspapers published extended reports.

The enemies of Freemasonry who had pretended to discover Providential design in the successive burnings of Lodge rooms were sorely discomfited. It was a proud day for Masons and Masonry."

The new Grand Lodges of Indian Territory, Dakota, Prince Edward Island, and Wyoming were recognized.

It was decided that the Grand Master has no authority to grant permission to the President of a Masonic Association to inter a brother with Masonic honors; or to grant permission to brethren to form a Board of Masonic Relief, and to hold Lodges of Instruction. We agree.

We copy part of an excellent report on grievances; in which the practice of bringing business affairs into the lodges receives merited condemnation:—

"But your committee desire to prevent and discountenance the too frequent habit of Masons generally, of mixing and confounding ordinary business transactions with Masonic law and jurisprudence. It is one of the most fruitful sources of trouble and vexation to Masons everywhere, the thoughtless persistency of Masons dragging their unfortunate business ventures into the Lodge for hearing and adjustment. Properly speaking, dollars and cents has nothing to do with Masonry, and should not be allowed by Masters of Lodges to be made subject to Masonic charges; the cry of 'fraud' is too often raised, and a brother suspended or expelled, when the facts, to disinterested parties, show nothing more than inability of some unfortunate brother to meet his pecuniary obligations; or if otherwise, if the brother is able to meet his obligations, the negligence in the business matters of everyday life, of taking proper securities, or of enforcing their claims before the proper civil tribunals of the country in which we live and whose protection we all enjoy, it is mixing up business affairs with Masonry. One brother accommodates another, and, without taking legitimate precaution to protect himself, expects afterwards to hold his brother

to his word and bond of faith by private means well known only to the Craft. There is no way of executing the bond except by riding a poor brother to death with the whip of charges and specifications, and frequently unjustly pursued to the end, Masonic death."

Bro. R. H. Taylor reports on correspondence. We fully agree with the Grand Master in his praise of Bro. Taylor's reports, and can quite understand his reluctance to having the Proceedings issued without Bro Taylor's admirable review. It covers 150 pages, and is very complete, considering the fact that his work was twice destroyed by the fires. In opening, he says:—

"At the time of the destruction, by fire, of the Masonic Hall in the City of Virginia, on the 19th of May, 1875, full sets of proceedings of our sister Grand Lodges in North America, which had been carefully read by your Committee and were fully arranged for review, were lost or destroyed. We immediately addressed a circular to all the Grand Secretaries, and obtained duplicates, which were re-read and marked; and a large portion of our report was written, ready for the printer, when all our work was again destroyed, in the wide-spread conflagration which visited Virginia on the 26th of October, 1875."

Under the head of "Iowa," he says:—

"So, Bro. Langridge, we have caught you 'napping' at last. Whereabouts, some where, did you see it stated that the meaning of the word 'Iowa' is '*Here we rest?*' You are getting Iowa mixed with 'Alabama,' which latter does mean 'Here we rest.' The word 'Iowa' means the 'drowsy ones,' and as the 'drowsy' ones need 'rest,' brother, you are not so far wrong, after all. Good night!"

Bro. Taylor gives the following account of their Lodge meeting on Mount Davidson:—

"The meeting referred to was a *stated* communication of *Virginia* Lodge, No. 3, and was held on the 8th day of September, 1875. The Masonic Hall, in Virginia, was burned in May; the Lodges then removed to Odd Fellows' Hall, which was burned a few days before the meeting on the mountain. Bro. Albert Hires, the Worshipful Master of *Virginia* Lodge, at the solicitation of many Masons, and with the approval of the Grand Master, M. W. Robert W. Bollen, notified the members to meet in regular communication at the summit of Mount Davidson, which is seven thousand eight hundred and twenty-seven feet above the level of the sea, and nearly seventeen hundreed feet above the city of Virginia.

The summit of the mountain is a pointed mass of broken granite, yet almost upon the very apex, and a litttle west of it, where there is a sort of basin, surrounded by cliffs, the Lodge was held. A rude altar of stone had been erected, whereon rested the three great lights, and beside it the representative of the three lesser lights; rude chairs of rough granite had also been built for the Master and Wardens, while the brethren found ample accommodations in the way of seats by availing themselves of stone slabs and boulders which Nature had profusely there provided.

Around that altar were gathered over three hundred Masons, who, in the heat of the mid-day sun, had toiled up the rugged mountain-

side to witness and assist at the opening of a Masonic Lodge at a place so unusual in our time; and there, overlooking a city of twenty thousand people, on a summit from which the country for the radius of perhaps a hundred miles is visible, with its towns, lakes, mountains, valleys, hoisting works, quartz mills and railroads, the Lodge was opened and its regular business was transacted. The M. W. Grand Master, by special invitation, presided.

A row of pickets, designated by white badges on their left arms, were stationed all around the summit. They were near each other, so that none could pass or re-pass without permission. In that way the approach of cowans and eaves-droppers was effectually guarded against. As the Lodge was opened, the white emblem of the Craft was thrown to the breeze from the flag-staff on the summit, and as the wind unwrapt its folds, and displayed the square, compasses and letter G, thereon emblazoned, it was greeted by three cheers that rang out upon the clear air like clarion blasts. An opening ode was sung by the Lodge quartette, composed of Bros. E. J. Passmore, George N. Eells, C. L. Foster, and George W. Dorwin, and a brief prayer was offered by Rev. Bro. J. D. Hammond.

The Grand Master made a very feeling address, thanking the brethren for the invitation extended to him to preside on the occasion. He gave accounts of some preliminary meetings which had been held on the coast on the top of hills: of one near Ragtown, where the brethren had come together in that way to raise money and provisions for suffering immigrants, and over which meeting he had the honor to preside; of a similar gathering in 1851, in Eureka, and of another at Auburn, California. But none of these were gatherings like the present, and he again thanked the brethren that he had been called upon to preside over their deliberations.

After the regular business of the Lodge had been transacted, and under the head of the 'Good of Masonry,' Bro. Charles E. DeLong, late United States Minister to Japan, (who died October 26th, 1876,) was called upon, and responded very happily. He sketched the surroundings within which they had erected their altar. Beneath them was the wealth of Ophir, and around them the tumult of trade, etc., etc. He told them how in Japan he had assisted in welding the link in Masonry which made the chain complete around the world. Up to that time there had been one land where the Craft was not known. Now there was none. Masonry belted the globe. The lights of the altar had been lighted, and now there were six Lodges in the empire, and the institution was rapidly spreading.

Bro. R. H. Taylor (to whom a subpœna *duces tecum* had previously been directed by the Worshipful Master,) was then called upon, and responded by reading the following:—

The Lord unto the prophet said,
  'Upon the mountain's topmost round,
Far as its breezy limits spread,
  Shall be most holy ground.' *

'Neath God's blue dome, on lofty hills,
  Whose crests first catch the morning heat—
Whose heights the evening glory fills—
  The Craft were wont to meet.

*Ezekiel, xliii, 12.—'Upon the top of the mountain, the whole limit thereof round about shall be most holy.'

There, far above the busy mart,
  And from its care and turmoil free,
They learned the lessons of the heart,
  To 'work' and to 'agree.'

Oh! sacred hills of olden time.
  Whose hoary crags resist the gale,
Ye have a history sublime,
  The ages cannot pale!

Again, to-day, the sons of light,
  As did their sires of olden days,
Upon the mountain's dizzy height,
  Their mystic banner raise.

Again, above the busy marts,
  Where human feet have seldom trod,
We raise our voices and our hearts
  In reverence to God.

Almighty Father! by whose will
  The mountains rise, and worlds do move,
Thy blessing grant; descend and fill
  Each Mason's heart with love.

Brothers E. A. Sherman, Thomas H. Williams, R. M. Daggett, M. W. John C. Currie, and M. W. George W. Hopkins, followed in brief and happily-expressed remarks.

A touching prayer was then offered by Rev. Bro. S. P. Kelly; 'Auld Lang Syne' was sung in full chorus; the Lodge was closed, and at about 5 o'clock, P. M., the concourse wended their way down the mountain side. And though doubtless weary upon arriving at their homes, all agreed that they had enjoyed and been benefited by the exercises of the day, which, with its many pleasant incidents, will never be by them forgotten."

Besides his regular report, Bro. Taylor has an elaborate Digest of Decisions, compiled from the different Proceedings. It is arranged under alphabetical headings, and must have cost a great deal of labor and time. In fact, it appears to us, that Bro. Taylor, besides his evident capacity for work, must have a larger modicum of the latter commodity than generally falls to the lot of "ye correspondents." Our time at this business is nearly all stolen from the "hours of darkness;" and just now, (2 a. m.) we hear a gentle voice exclaiming in dulcet tones, "Don't you think it is about time you came to bed?" Sometimes there is a slight variation, and the tones are not quite so dulcet; but to-night the baby is sleeping peacefully, and we have not had to walk about with him for more than an hour or so, and we have been improving the opportunity. But for fear the summons might be repeated in a more imperative manner, we will have to leave off, and so bid you "good night," Bro. Taylor.

M. W. Bro. George Robinson (Gold Hill), Grand Master.
R. W. Bro. S. W. Chubbuck (Gold Hill), Grand Secretary.

NEW BRUNSWICK.

Held at St. John, September 27th, 1876.

M. W. Bro. Robert T. Clinch, Grand Master.

Number of Lodges, 30; represented, 17; initiated, 171; members, 2,246; receipts, $1,349.50. Annual Communication, 9th.

The Grand Master congratulates the brethren on their prosperous condition and undisturbed harmony. He urges on "high constitutional grounds," the non-recognition of "Ontario," and gives two objections, either of which he says is fatal to their claim:—

"1st.—The Province of Ontario is occupied Masonic Territory, under the exclusive jurisdiction of the Grand Lodge of Canada, and, therefore, any independent action of Masons in Ontario, in seeking to form a governing body, is an act of rebellion against the recognized and lawful Masonic authority of the Province.

2nd.—On the face of their own statement the mode of proceeding was irregular and unmasonic, as the action was not by a convention of regular Lodges, but was only the insufficient action of individual Masons, contrary to Masonic law and well established precedent.

He appointed V. W. Bro. T. B. Pardee, their Grand Representative near the Grand Lodge of Canada. He decided that a Lodge must be closed and cannot be adjourned from day to day; also, that the summons should contain the age, addition, residence, and Lodge of a brother applying for affiliation. Two new Lodges were opened.

From the report of the Board of General Purposes, we take the following:—

"1.—In submitting their Annual Report for 1875 and '76, the Board of General Purposes have very great pleasure in congratulating Grand Lodge on the continued harmony and prosperity of the Craft within their jurisdiction. The various Lodges, in a true spirit of emulation, are endeavoring to perfect themselves in the ceremonial work as authorized by Grand Lodge. During the year (which has been one of general commercial depression) the Craft has most generously responded to the many calls for benevolence and charity. The harmonious and fraternal spirit which has prevailed throughout the jurisdiction, in the past twelve months, has rendered the labours of the Board comparatively light. No disputes of any kind have arisen, requiring settlement by the Board, either between Lodges or members."

"7.—The question of an uniform Funeral Service, referred to the Board by Grand Lodge at the last Annual Session, was submitted to a Sub-Committee, who, after great care and consideration, have pre-

pared a beautiful and impressive Service, which the Board herewith offers to Grand Lodge for their consideration.

On a motion to adopt the Funeral Service, an amendment was carried that its consideration be postponed for the present.

The sum of $100 was placed at the disposal of the Library Committee; and $200 added to the Fund of Benevolence.

Dakota was recognized, and "Ontario" was denounced as irregular and clandestine.

A resolution to transact all general business in Lodges in the First Degree, was ruled out of order.

M. W. Bro. Robert T. Clinch (St. John), Grand Master.

R. W. Bro. Wm. F. Bunting (St. John), Grand Secretary.

NEW HAMPSHIRE.

Held at Concord, May 17th, 1876.

M. W. Bro. William Barrett, Grand Master.

Number of Lodges, 73; represented, 59; initiated, 285; members, 7,674; receipts, $1,699.50.

The Grand Master declined to grant dispensations in two cases for Lodges to attend pic-nics in clothing, believing that Masons should appear as such in public "only on purely Masonic occasions." He did, however, allow several Lodges to hold public installations of officers, which appears to us open to much more grave objections than the pic-nics. A Lodge pic-nic to celebrate a festival on a St. John's Day is purely a Masonic occasion, but a public installation exposes the secret work of the fraternity, and is a totally unheard-of performance in this jurisdiction.

Bro. Barrett believes that the degrees should not be conferred out of time, except in very extreme cases; but he granted no less than eleven dispensations for this purpose, four of them for all three degrees, and two of these to the same Lodge. We are at a loss to imagine the serious reasons for this rushing through of candidates at railroad speed. It is a practice that can do no good, either to the candidates themselves, or to the Craft in general. They can remember but very little of the ceremonies through which they are thus hurried, and the important lessons which should be taught, in order to make them fit for their new duties and obligations as Masons, are totally lost.

The District Deputies give very full reports of the condidion of the Subordinate Lodges, showing a large measure of harmony and prosperity.

Bro. John J. Bell reports on correspondence in his usual

excellent manner. Under the head of "District of Columbia," he says:—

"He is a convert to the new doctrine that since 1717 Grand Masters are the creatures of the Grand Lodge *only;* from which he deduces an entire change in the Constitution of Masonry as practiced for a century and a half. We prefer the ways of our fathers. They may have been wrong in their history and in their logic, although we are not yet convinced of it, but they knew the nature of the society they built, and we prefer that to the modern imitations we are asked to follow. Bro. Singleton lays out the work for another change in our present Constitutions. Starting from the acknowledged fact that originally E. A.'s were admitted to the business of the Lodges, he discovers that a great and baneful change has been made in restricting all matters of business to the M. M. Lodge. History is a curious thing; and when history and legend get mixed,—when laws are made to derive their authority from this mixture, in name at least, it furnishes a fine opportunity for much profitless discussion. The writer hereof is almost as tired of such discussion as of the important questions of ritual, i. e. "Is *this* of your own free will?" or "Is *it* of your own free will?" Can we not find something more useful to discuss, or at least cease to be dogmatic about formal reason when a regulation is once established? Our brother, while thus an iconoclast of what we have been accustomed to hold in the legendary derivation of our laws and usages, has a large number of other legends and ceremonies derived therefrom appertaining to the A. and A. Scottish rite, for which he will push a lance with all opposers. While we still adhere to views hitherto expressed relative to that rite and its legends, we would concede to our brother the right to believe them if he will, but must wonder at the credulity which sees true history in one legend, while it not only denies another, but also contemns what the fancy of others has ascribed to it, although the true reason may be seen behind the veil of allegory. By quotation from the old by-laws of the Lodge of Antiquity, he shows that fixed dues, with their consequences, are not wholly modern."

And under "Mississippi," he thus explains their semi-annual meetings:—

"We infer from this that Bro. Gathright is not aware of the provision of our Grand Constitution to the effect that the semi-annual communication to be held in December of each year shall be devoted exclusively to exemplification of the work and lectures in the several degrees. We find it of great value to us, once in each year, to meet together with our minds divested of all the influences which the mere business affairs of the order must necessarily involve, and devote ourselves for a day and an evening to a rehearsal of the work and lectures, and to discussions concerning these and the general welfare and progress of the order in a moral point of view; and we find these communications in many respects the most interesting, and by no means the least useful of the meetings of the fraternity of our jurisdiction; and the attendance is generally quite as large as at the annual communication, though consisting, perhaps, of a larger proportion of *visiting* brethren whose names do not appear upon the records."

Bro. Bell has the following capital article on foreign rela-

tions, with regard to the United States doctrine of exclusive jurisdiction:—

"This claim of jurisdiction by the Grand Lodge of Missouri, together with the utter indifference with which it was treated by that of Scotland, appears thus to have afforded our American brethren of the former jurisdiction, and not improbably elsewhere upon this continent, an occasion for more fully informing themselves upon this subject of Grand Lodge jurisdiction which we truly hope will prove of service to the fraternity at large in this country. We do not doubt the wisdom and indeed the necessity among the American States of the doctrine of jurisdiction, which our brethren sought to have recognized by the Grand Lodge of Scotland. It is, however, as they finally admit, a principle which has no existence in the ancient laws or usages of the order, and is wholly unknown except to American Grand Lodges. The claim set up by the Grand Lodge of Missouri, announced with the same assurance with which they would have communicated a similar one to a sister American jurisdiction, must have sounded strange indeed to our brethren of Scotland, to whom it was a new and until then unheard-of assumption; and it does not seem to us surprising that they did not deign to enter into a discussion of its merits.

But although we approve of the doctrine as between Grand Lodges in America, and would go as far as any of our brethren in discountenancing a departure from it, we think this a proper occasion to say that we do not sympathize at all with the method in which many, and perhaps most, American Grand Lodges seem disposed to enforce it; namely, the treating as *alien enemies* all Masons owing allegiance to Grand Lodges who have disregarded it. As we understand the report of the Missouri committee, had they determined to adopt the first alternative named, to wit, '*break up our fellowship* with the Grand Lodge of Scotland,' this would involve the locking of the 'doors against Scotch Masons,' and 'in consistency and effect,' as they say, debar themselves 'from visiting any Lodge wherein a Scotch Mason is admitted.' And this is what we constantly hear as the necessary consequence of withdrawing intercourse between two Grand Lodges.

We can see very well that it is possible (for Masons are human) for one Grand Lodge to so far forget the amenities which ought to mark Masonic intercourse, that intercommunication with it ought justly to be suspended. But does this involve a necessary *corruption of the Masonic blood* of every individual member of the fraternity belonging to its jurisdiction? and must the doors of every Lodge be closed against them, and must they hence become strangers to every Masonic heart and outcasts from all Masonic charity? No true Masonic heart throbs in sympathy with any such doctrine, and rather than admit it we would see this whole "American system" of Grand Lodge jurisdiction blown to the winds. When a Grand Lodge persists in a disregard of a rule of conduct regarded as essential to the general well-being of the order, but merely conventional in its origin, not affecting the landmarks or ancient Constitutions, it may doubtless be right to withdraw intercourse from that Grand Lodge as an organized body, but that the whole membership of the Order in its jurisdiction are to be visited with the consequences of *expulsion*, or that recognition from them as Masons is to be withdrawn, neither follows as a necessary consequence, nor is warranted, as we feel confident in believing, by any sound Masonic

principle. Indeed, we think this whole doctrine of exclusive Grand Lodge jurisdiction, so far as it applies to the making of individual Masons, ought to be regarded as rather *voluntary* on the part of each Grand Lodge, than as compulsory by means of any process or proceeding emanating from other jurisdictions. It should be regarded rather as matter of *interjurisdictional comity* than of positive law. To this extent it will doubtless always work well, and will produce no want of harmony among Grand Lodges. But this issuing manifestos by one Grand Lodge, calling another to account for a '*violation of jurisdictional rights*,' and then threatening the withdrawal of intercourse in case of contumacy, has a ring of harshness, to our minds, strangely out of keeping with anything like true Masonry; and we do not doubt that every incident of the kind grates harshly upon the sensibilities of the order from one end of our Union to the other. We hope, in the interests of true Masonry, that the day is not far distant when the practice will be abandoned."

The Grand Lodge honored itself by the elevation of Bro. Bell to the Grand East, as a fitting reward, doubtless, for his valuable services as chairman of the Committee on Foreign Correspondence for a number of years.

M. W. Bro. John J. Bell (Exeter), Grand Master.

R. W. Bro. John A. Harris (Concord), Grand Secretary.

NEW JERSEY.

Held at Trenton, January 17th, 1877.

M. W. Bro. Marshall B. Smith, Grand Master.

Number of Lodges, 146; represented, 133; initiated, 173; members, 11,988; receipts, $5,437.78. Annual Communication, 90th.

The Grand Master refers to a presentation to their venerable and beloved Grand Secretary, Bro. Joseph H. Hough, who (since the death of Bro. John Dove, of Virginia,) is now the oldest Grand Secretary in the world. He was Deputy Grand Secretary from 1838 to 1843, and Grand Secretary since 1843—nearly 40 years' service. A fine portrait of Bro. Hough forms a frontispiece to the Proceedings, and we judge from it that he is a man of great kindness of heart and amiability of character.

Bro. Smith mentions his visit to Canada, and his appointment of M.W. Bro. J. K. Kerr as their Grand Representative; also his edict against "Onta io."

The Grand Instructor held Lodges of Instruction in each of the seven Districts. He says:—

"In regard to the state of the work throughout this jurisdiction, I consider it to be in a favorable condition. This is shown, not only in a strong desire to work closely to the standard Ritual, but to present the moral truths of our Institution in an impressive and edifying manner. Where, in years gone by, in some Lodges there was inatten-

tion and negligence, or, perchance, frivolity, there exists to-day among all the Brethren such a hearty interest in the proper rendering of our ceremonies as tends more and more to elevate the standard of excellence, and cannot fail to exert a lasting good upon Masonry in our midst."

A resolution to abolish the office of Grand Instructor was lost.

Recognition of "Cuba" was postponed by a vote of 158 to 104, and the matter was referred to the Committee on Foreign Correspondence, to make a special report thereon at the next Annual Communication.

Bro. Alex. Fullerton reports on Correspondence, (135 pages,) noticing Canada for 1876.

M. W. Bro. M. B. Smith (Passaic), Grand Master.

R. W. Bro. Joseph H. Hough (Trenton), Grand Secretary.

NEW YORK.

Held at New York, June 5th, 1877.

M. W. Bro. James W. Husted, Grand Master.

Number of Lodges, 718; represented, 667; initiated, 2,938; members, 81,296; receipts, $97,939.50. Annual Communication, 96th.

The Grand Master reports four new Lodges. The majority of the questions submitted to him for decision were too simple to be brought before Grand Lodge. On foreign relations, he says:—

"With the various Grand Lodges on this continent our relations are of the most cordial and fraternal character, such matters of difference as may have arisen in questions of Lodge practice not being of a nature to disturb the general harmony. Abroad, matters are different, the chronic invasion of our rights by the Grand Lodge of Hamburgh, and the course pursued by the Grand Orient of France having undergone no change during the year. It is, therefore, unnecessary that I should detain you with a recital of the thrice-told tale of our grievances in this regard; but I deem it proper to say that the action of the German Grand Lodges, through their Annual Diet, though not yet what we desire, appears to be approaching a definite form in accordance with the wishes of the American Grand Lodges. The difficulty seems thus far to be that our brethren abroad do not seem fully to understand our position and what we claim to be our rights in the premises. We are a nation, but a nation made up of independent States, united together for mutual protection, but in our domestic matters acting each for itself, and each one jealous that its domestic rights shall not be made the subject of interference either by another State or by the whole nation. Hence, our Grand Lodges act, each for itself, in accordance with the general principles of the Craft, but independently of all others, so far as the concerns of Ancient Craft Masonry are in question. Thus each Grand Lodge is

in itself a Masonic nation, and admits no interference with its rights of domestic authority. When we say that we claim sole and absolute jurisdiction in our respective territories we mean that no Lodge can be instituted, governed, or withdrawn without our consent; we mean that when any other Masonic power, either directly or by implication, undertakes to establish or to countenance the establishment of Lodges within the lines of any of our regularly established jurisdictions, they trespass on our rights and imperil that feeling of harmony and brotherly love which we are anxious to maintain. Now, in Germany they have agreed that we have a right to govern Masonry in our respective jurisdictions; but unfortunately they assume that their recognition of bodies declared by us to be clandestine is not an interference with our rights in the premises, and so they propose to determine what is a sufficiently Masonic organization to entitle the membership thereof to the right of visit in their Lodges, not apparently seeing that this is in reality passing upon the whole question; for if our declaration as to the legality of a body of men styling itself Masonic, located in our midst, is not final, then we might as well not have any rights at all. When the minds of our German friends become clear on this point I am of opinion that the long-mooted differences between us will disappear, and that our relations will thenceforward be harmonious and fraternal.

In France the prospect is less encouraging. Apart from the continued recognition of a spurious body, claiming the right to establish Lodges within the jurisdiction of the Grand Lodge of Louisiana, the fact is now settled, that in France it is not necessary that a candidate for the privileges of Masonry should entertain or declare a belief in the existence of God, or, in other words, that an avowed Atheist can be made, or at least declared, a Mason, without question. This is entirely distinct from the proposition to amend the Constitution of the Grand Orient by striking therefrom the formula recognizing the Deity, and it follows that English-speaking nations, and, indeed all others true to the precepts and landmarks of the institution, and determined to preserve it unsullied from the polluting touch of infidelity, can under no justifiable pretense continue or renew their Masonic relations with those who refuse to recognize as a vital tenet the Fatherhood of God as well as the Brotherhood of Man.

Still another point of interest is worthy of your attention. It has long been the policy of this Grand Lodge to hold no official relations except with its peers, that is to say, with sovereign and independent Grand Lodges, having absolute control in their respective jurisdictions, and owing no fealty or allegiance whatever to bodies professing advanced degrees of any kind. While we have no quarrel with Supreme Councils or Grand Orients professing to govern symbolic Lodges as well as other organizations, we cannot recognize or enter into correspondence with them.

Following this idea, we learn with pleasure of the arrangement by which the Lodges in Switzerland, hitherto under the government of the Supreme Council, have, with the consent of that body, become subordinate to the Grand Lodge Alpina, having its seat at Lauzanna, and constituting the latter power the sole and supreme Government for Craft Masonry in that country. We shall, I trust, take great pleasure in entering into relations with the Swiss Grand Lodge whenever application is made. In like manner, I have great pleasure in announcing the formation of an Independent Grand Lodge for the

Island of Cuba and the Spanish West Indies, the application of which for recognition and interchange of representatives is recommended to your favorable consideration."

Bro. Husted mentions a domestic difficulty, in which a Masonic Convention was attempted to be held at Rochester, without authority. He ordered the D. D. G. M. to forbid the holding of any Masonic Convention, whereupon the organizers repaired to another room, formed themselves into a convention of individuals, and passed resolutions. They afterwards issued an address to the Lodges, but "had the wise discretion not to append their names" to it. The trouble appears to be about the finances of Grand Lodge, as the circular speaks of "the necessity of financial reform," and the continuance of the "fifty cent tax."

The debt on the Temple has been reduced during the year by $41,430.35.

The Library contains $1,232 bound volumes, on Masonry, and 300 volumes of old Bibles, histories, &c.

The committee on work report that every District has had instruction during the year, through Conventions held by the Grand Lecturer, which were well attended and great interest manifested therein.

$515 were donated in charity to 14 recipients.

M. W. Bro. John W. Simons, on behalf of the publishers, presented to the Grand Lodge a complete history of its proceedings from its organization to 1815 inclusive, which was on motion accepted, and ordered placed in the Grand Lodge Library.

R. W. Bro. Charles Roome, on behalf of the donors, presented to the Grand Lodge the bust of M. W. Bro. John W. Simons, Past Grand Master, which was accepted by the Grand Master, in the name of the Grand Lodge.

The "fifty cent tax" above alluded to, is a compulsory payment by every lodge member, annually, towards the Hall and Asylum Fund. A motion to confine it to one year only, was lost by 101 to 1538. An amendment to insert 25 cents, in place of 50 cents, was lost. A motion to continue the tax for four years only, was lost. The continuance of the tax, without any conditions, was finally carried by a vote of 1314 to 735.

Bro. John W. Simons reports on correspondence, in his usual thoroughly excellent manner. Under the head of "Idaho," he says:—

"On report of a Committee, the Grand Lodge recognized the Grand

Orients of Egypt and Hungary, and appointed representatives near them.

This, we respectfully submit to our Idaho brethren, had better have been left undone. Neither of the bodies in question is an independent Grand Lodge, having sole and exclusive jurisdiction in its territory, but, on the contrary, subject to a higher organization, claiming and exercising the right to control their acts. Under these circumstances the bodies in question are not our peers, for they are not free to enforce their own acts. For this reason the great majority of Grand Lodges on this continent refuse to enter into official relations with them; and we greatly regret to witness any departure from the general plan which, we are certain, is the best for our welfare on this continent."

And under "Illinois":—

"In response to a question, the Committee on Jurisprudence reported and the Grand Lodge approved the following:

'That your committee deem it important and proper for the W. M. to have the care and custody of the charter of his Lodge at all times, and that it should be present at all meetings thereof. Yet they are of the opinion that its unavoidable absence would not invalidate the action had by the Lodge, nor render the work done during such absence irregular or unlawful.'

To many strict observers this will undoubtedly smack of heresy, yet we are free to acknowledge that it strikes us as being reasonable and therefore correct. We cannot for the life of us see why, if a Lodge has been regularly constituted and enrolled on the registry of the Grand Lodge, its meetings should be invalidated by the mere absence of the charter from the Lodge-room at a communication, though we know it is so, and we therefore take note of the foregoing act of the Grand Lodge of Illinois with great pleasure."

He again comes to the defence of their peculiar frontispiece, which we called "pet names" some years ago, and after quoting, as under, from Bro. Whitaker of Louisiana, he replies, also as under:—

"'Brother Simons defends the use of the horrible wood-cut which stands as a *vignette* on the initial page of the proceedings of his Grand Lodge, on the ground that it is:

'An heirloom from the fathers, and has been the frontispiece to our transactions from the earliest date of their publication.'

If the Grand Lodge of New York entertains any peculiar pride in this terrific work of art, they should lay it away in their archives and not wear it out by using it, to the infinite dissatisfaction of all Masons who live outside of the Empire State. Brother Robertson calls it an 'abomination,' but the word does not do justice to the subject.'

While as a matter of æsthetics we should not care to venture very far in defense of our picture, yet it cannot be denied that it is the work of an 'Old Master,' and on that ground entitled to respect; but for us it is like the battle flag of a regiment that has seen fire, and its rude lineaments tell us of a past history no modern work from the most accomplished burin could convey. It has faced the battle and the breeze for nearly a hundred years, and we want to see it at the

head of the last transactions it may be given us to look upon ere our mortal eyes are sealed forever."

There is no use saying any more about it. When Simons writes like that, we give in at once. He and Bro. Austin will stick to that wood-cut till the last. We small fry may pepper away at it with our pop-guns, and the more it is riddled, the better they like it. It is like an old friend to them, and the more it is abused the closer they stick to it. They wouldn't haul down that flag now for the world. We do hope, however, that it will be many a long year ere Bro. Simons looks his last upon any transactions.

He reviews our Proceedings for 1876. On the "Ontario" movement, he says:—

"The principal matter, however, is the erection of a spurious Grand Lodge within the territory of the Grand Lodge of Canada. In order to a clear understanding of the matter, it may be well to explain that, originally, the Grand Lodge of Canada had jurisdiction over all that part of British North America, known as Canada. By Act of Parliament, the Dominion of Canada was subsequently erected and divided into Provinces, similar in many respects, to our States, each having a separate Legislature and distinct political existence. Out of this it came that each Province established its own Grand Lodge, until at last the jurisdiction of the Mother Grand Lodge was reduced to the Province of Ontario, and its title is, therefore, a misnomer, since in effect it is no longer the Grand Lodge of Canada, but really the Grand Lodge of Ontario. That the brethren did not see fit to change their title is a matter that concerns themselves, but it certainly cannot be offered to reasonable men as an excuse for violating their jurisdiction and setting up a so-called Grand Lodge in the very domain they have occupied for the past twenty years. However, the Grand Lodge having refused a warrant to a certain number of persons who had been working under a dispensation as Eden Lodge, they not only refused to return the dispensation, but set themselves up as a Grand Lodge of Ontario, filed a certificate of incorporation under the civil law, and then had the assurance to ask the regular Grand Lodges of the world to recognize them.

We do not deem it worth while to take up time and space in discussing this matter. The whole proceeding is an outrage on Masonic law and propriety, and the Grand Lodge of Canada was entirely justified in expelling its promoters from the rights and privileges of Masonry.

The brethren should, however, be on their guard lest they be imposed on by any one hailing from the spurious and clandestine organization styling itself the Grand Lodge of Ontario.

We would respectfully suggest that our brethren of the Grand Lodge of Canada should add to their title, 'For the jurisdiction of Ontario.'"

He agrees with us on the question of counting blank ballots, and puts his views in very forcible terms:—

"A case came up on appeal which presents the blank ballot ques-

tion in this wise: At an election for officers of a Lodge there were twenty-two voters present. Eleven votes were cast for Bro. Smith, ten for Bro. Jones and one blank, whereupon the presiding officer declared Bro. Smith elected. Appeal being taken, the committee decided and the Grand Lodge approved, that there was no election on the ground that a vote is the expression of the opinion of the voter, a majority not having concurred in expressing a preference for Bro. Smith he was not elected.

This is the view we take not only for the reasons stated, but because there is no law in Masonry authorizing any one to cast out the vote of a qualified voter, or what he chooses to call a vote, or in other words, the expression of his personal opinion. The right to vote for officers of his Lodge is a personal franchise of each member qualified under the by-laws, and we insist that there is no power in the Grand Lodge to say to a voter you must vote for an eligible person or your vote will not be counted, for if we admit any such power then the election is not the will of the electors but the operation of a statute. We, therefore, very emphatically approve the finding of our Nova Scotia brethren."

This report notices England and France, and submits a resolution of recognition of the Grand Lodge of Cuba. It also gives the following information regarding Germany:—

"We think it proper here to give some statistics of Masonry under the Grand Lodge League in Germany, so far as we can take them from the documents received, without claim of an absolute correctness.

In the German Empire there are at present in existence eight Grand Lodges, with about 326 Subordinate Lodges, and five independent Lodges of English origin.

Their classifications are as follows: In Berlin, the 'Grand Lodge of the Three Globes,' with 111 Subordinate Lodges; the 'Grosse Landes Lodge,' (Swedish System), with 82 Lodges; and the 'Royal York Grand Lodge,' with 49 Lodges; in Frankfort-on-the-Main, the 'Grand Mother Lodge of the Eclectic Union,' with 12 Lodges; in Hamburg, the Grand Lodge, with 23 Lodges; in Beyreuth, the 'Grand Lodge Zur Sonne,' with 22 Lodges; at Dresden, the 'Grand Lodge of Saxony,' with 18 Lodges; at Darmstadt, the 'Grand Lodge Zur Eintracht,' with 9 Lodges. The five independent Lodges are in the Saxony Duchies.

The Kingdom of Prussia contains 220 Lodges, or two-thirds of all German Lodges, of which "The Three Globes" has 113; the "Grosse Landes Lodge," 63; Royal York Lodge, 46; Hamburg, 1; Eclectic Union, 6; Zur Eintracht, 1.

German Lodges are in activity in 269 cities, and one is in a village, of which Berlin has 17; Hamburg, 13; Frankfort-on-the-Main, six Lodges. Six cities each three Lodges; sixteen cities each two Lodges, and the balance of cities each one Lodge.

Germany has, in a population of 41,100,000, 331 Lodges, or one Lodge to 124,242 inhabitants. France has, in a population of 36,100,000, 248 Lodges, or one Lodge to 141,536 inhabitants.

There are, altogether, in existence 465 German Lodges, which are situated as follows:

Germany, 331; Switzerland, 9; Hungary, 20; Roumania, 1; England, 1; Italy, 2; Turkey, 1; Egypt, 2; China, 1; Peru, 1; Brazil, 1; United

States 95, of which three are working under the Grand Lodge of Hamburg.

In conclusion of our report on the German Grand Lodge League, we mention that on the 4th of April, the following letter, dated Dresden, March 19, 1877, was received from our Representative near the Grand Lodge of Saxony, Bro. Von Mensch, directed to the Grand Secretary, Bro. James M. Austin:

'*Right Worshipful Brother and Dear Sir:*

'I have the honor to remit to you under this cover, the Protocol, No. 115, of the Grand Lodge of Saxony. Referring to my last letter of October 12, 1876, I have been a short time ago acquainted by the Grand Master, Bro. Eckstein, of this Grand Lodge, that the Grand Lodge of the 'Three Globes,' at Berlin, has not, thus far, received from the M. W. Grand Lodge of New York an answer to his communication of 30th of June.

'It consequently appears that your Grand Lodge has not taken, as yet, a definitive resolution on the thorough prosecution of the 'right of jurisdiction' and the 'colored Grand Lodges' in the United States.

'The next German Grand Lodge Diet will this year take place at Dresden, on the 20th of June.

'I have the honor to be respectfully and fraternally, yours truly,

'(Signed), F. A. VON MENSCH,
'*Representative.*'

The following answer was sent to Bro. Von Mensch:

'NEW YORK, April 5th, 1877.

'*My Dear Bro. Von Mensch:*

'Your favor of March 19th ult., with printed Protocol of the Saxony Grosse Landes Lodge, No. 115, has been received and referred to me as Chairman of the Committee on Foreign Correspondenc. Touching the answer of the letter from the German Grand Lodge League, you will please bear in mind that the Grand Lodge of New York only meets once a year, in June, and hence that until it does meet on the 5th June, of the present year, nothing official can be done.

'I may, however, say to you, that the action of the Diet at its last meeting *is not satisfactory;* for while on one hand it recognizes our right of jurisdiction, on the other, it denies it, by reserving the right, 'as an act of domestic authority," to admit as visitors members of clandestine and irregular Lodges planted in our territory. This is in effect adding insult to injury; for the German League having decided the Negro Grand Lodges to be sufficiently regular for visitation, thus, in fact, admits their right to exist in our territory, and the same is the case with the daughter Lodges of Hamburg. What, then, becomes of our right of jurisdiction, if others may decide for us who is to occupy our territory? If the German League prefer the Negro Grand Lodges to the regular Masonic Powers of the United States, very well; but they cannot have both, nor can they deceive us with words, the meaning of which we understand as well as they do. If peace is to be maintained, they must recognize our sovereignty, without reservation.

'Thanking you for your long and faithful service as our Representative, I have the honor to be, fraternally,

'(Signed), JOHN W. SIMONS, *P. G. M.*'

REMARKS.

It will be seen by the foregoing that we have furnished the full text of the proceedings of the German Grand Lodge Diet, so far as the same relates to us, together with the official response of the Diet to the letter of M. W. Bro. Thorne, as well as some expressions of individual (German) opinion, and after a very careful examination of the whole, we are compelled to remark, that the Diet does not appear to comprehend the situation; for while it resolves to accord us the same right in our own territory that it claims for itself in Germany, it immediately contradicts itself, by declaring that it will judge for itself, whether Lodges clandestinely planted in our territory are regular or not, and if it finds them conducted on what it assumes to be correct principles, then, notwithstanding our rights in the premises, notwithstanding our conceded right to govern and regulate Masonry in our respective jurisdictions, it will acknowledge and encourage these spurious organizations by admitting their members to visit in their Lodges.

Thus the so-called Grand Lodges of colored persons—we believe there are two or more of them in the State of New York—are declared to be sufficiently regular for the purposes of recognition by visitation, though not by formal interchange of representatives, and this, too, in the face of the fact that the Grand Lodge of the State of New York has occupied this territory since 1781, and that, therefore, any Lodge claiming to exist in this State without the direct authority of our Grand Lodge is of necessity clandestine and irregular. Precisely the same state of facts exists in the case of Ohio and that of Massachusetts, the colored organizations there being held in the very teeth of the pre-existing and lawful Grand Lodges of those States.

Again, the Diet has no word of condemnation for the continued trespass of the Grand Lodge of Hamburg on that very right of jurisdiction which the Diet professes to respect. Let us once more repeat, therefore, that each one of the Grand Lodges in North America, for itself and for the rest, claims the *sole*, *undivided*, and IMPERATIVE RIGHT of JURISDICTION within the respective limits of the States or Territories in which they are located. These words mean neither more nor less than they express, and therefore when the Diet by its resolutions speaks of recognizing parties located in our territory in defiance of our law and our right, and at the same time professes to recognize our right of jurisdiction, it simply belittles our intelligence by making it appear that we do not understand our own language nor appreciate our own laws.

The resolutions of the Diet are not satisfactory, and will not be received by the American Grand Lodges as an acceptable solution of the questions at issue, as indeed, nothing will, but a frank recognition of our *exclusive right of jurisdiction with all the consequences thereto attaching*. The Diet has traveled part of the way by its conditional recognition, and we most earnestly and fraternally urge it to finish the journey by a complete withdrawal from so much of its position as we have demonstrated to be untenable and unsatisfactory to the Grand Lodges on this continent. We fraternally request the Diet and its constituents to consider that, although they may agree to concurrent jurisdiction among themselves, we do not and cannot now establish any such law here, and that, consequently, what the American Grand Lodges require of and concede to each other must *ex necessitate* be the rule of action in regard to all others in this country. When this is

properly understood and frankly acted upon there will be peace and harmony."

In his notice of the Mother Grand Lodge of the Eclectic Union, Frankfort-on-the-Main, we find the following:—

"A very lively and comprehensive debate took place at this session of December, 1876, in reference to the expulsion from the Masonic Fraternity of Bro. G. A. Schiffmann, P. M., at Stettin, and Deputy Grand Master of the Grosse Landes Lodge at Berlin, by this Grand Lodge.

The case of Bro. Schiffmann, although really an internal matter only, of a German Grand Lodge, has, notwithstanding, a general interest, and we propose, therefore, to give a short narration of this extraordinary and exciting event.

Bro. Schiffmann was the second highest Grand officer of the said 'Grosse Landes Lodge,' at Berlin, which works in accordance with the so-called Swedish rite and system, as practiced and founded in Sweden on strictly Protestant-Christian principles. This system of Sweden claims for its origin and for the general origin of Freemasonry quite other sources than the English branch of the Fraternity can show; does not acknowledge the revival of the Craft by the Grand Lodge of England, in 1717 and 1721, and pretends to have in possession true and original documents of the real (original Jacob's) origin of its peculiar chivalric order of Freemasonry, from immemorial times, thereby proclaiming that only 'Christians' can be admitted as regular Freemasons to the symbolic and high degrees. The *Crown Prince*, Frederic William, was formerly Grand Master of this Grand Lodge, and of this so-called Swedish system in Germany, but he resigned the position about six or seven years ago, giving, without concealment, as his reasons, the untenable nature of the historic documents and the whole system. By the inducement and order of the Crown Prince, Bro. Schiffmann made very thorough examinations and scholarly researches of the so-called historic documents of the 'Grosse Landes Lodge,' kept secret and concealed from all the lower, especially, the symbolic degrees. He found that these documents were partly spurious and forgeries, partly totally valueless, and that the English version and the English origin was the only true and rightful source.

Bro. Schiffmann, who is a much respected and distinguished theologian, scholar and Dean of the Cathedral at Stettin, did not hesitate to lay the result of his investigations before the Crown Prince and the highest *Chamber for Ritualistic* matters of the Grand Lodge; but the answer of the Grand Lodge, or rather of the reigning Grand officers, was his expulsion from the Masonic Brotherhood, on the ground that he violated his oath to keep secret such matters, and his obligation as a Freemason, by making such investigations into sacred documents and by communicating the result to others.

All the other Grand Lodges of Germany and their Subordinate Lodges declared the expulsion of Bro. Schiffmann illegal and lacking good reasons. The whole matter created an unusual excitement on both sides, inasmuch as the 'Grosse Landes Lodge' irrevocably insisted on the expulsion. We understand that the subject will be brought before the next Grand Lodge Diet, and it is to be feared that the same will eventually give an impulse for a division or a separation unless a better and more peaceable sense shall prevail."

Under "Switzerland," he says:—

"The first Masonic Lodge in Switzerland was opened at the city of Geneva in the year 1737, from where Lodges at Lausanne and in the interior of Switzerland were constituted. At the end of the last century about a dozen Masonic Lodges existed in the country, but nearly all of them ceased to work in consequence of the war. As soon as time and circumstances became quiet, the Lodge "Zur Hoffnung" (Hope Lodge) was constituted at Berne, September 14, 1803. At the same time, the idea to bring about all Masonic Bodies in Switzerland together in one Grand Body, originated from this Lodge at Berne, but could not be brought about. Again, in 1817 and 1820, the result now before the Swiss Fraternity could not come to a final decision, notwithstanding the labors, endeavors, and working of brethren in Berne, Bale, and Lausanne. Only a partial union of eight, later of twelve Lodges in the cantons of Berne, Neufchatel, Waadt, and Geneva was effected, under the name of the 'Grosse Landes Lodge of Switzerland,' with the seat at Berne. In 1836, on the occasion of the twenty-fifth anniversary of the foundation of the Lodge at Zurich, it was again considered and taken in view that the Swiss Lodges assume nearer relations, and that a Grand Lodge should be erected. But only in 1838, or rather in 1840, it was finally decided and resolved by seventeen Swiss Lodges to create a Grand Lodge for Switzerland; the same, under the name "Alpina," was legally constituted at Zurich, and the first Grand Master, Bro. Hollinger, was then elected and installed.

At last the compact and concordat between the "Alpina" Grand Lodge, now located at Berne, and the Supreme Council, as executed and exchanged in October, 1876, brings the Masonic condition of the Fraternity in Switzerland to a regular and honorable standard."

In the Netherlands, the Grand Orient has 70 subordinate Lodges, forty-one in Europe, and twenty nine in the Colonies. The Grand Secretary is Bro. B. L. Rasch, at The Hague.

We also copy Bro. Simons remarks on the Grand Lodge of Hungary:—

"GRAND LODGE OF HUNGARY.—This Grand Lodge, located at Pesth, has, according to the latest reports, twenty-two Subordinate Lodges, with about nine hundred members. It seems, however, that the supreme Masonic authority in Hungary is yet on a very uncertain base, divided between a Grand Lodge and a Supreme Council, and the situation remains the same as in our report for 1876. As long as the Grand Orient, or Supreme Council, does not turn over its Lodges exclusively and strictly to an existing Grand Lodge, a sound development of Freemasonry in Hungary cannot be expected. The Grand Master of the Grand Lodge for the Three Symbolic Degrees, founded January 30, 1870, was formerly Bro. Francis Pulzky, but, as will be seen below, no other Grand Master is chosen to take his place. Bro. Peretz is Deputy Grand Master, and Bro. Alexander Uhl is Grand Secretary.

We learn from our exchanges that the yearly communication of the Grand Lodge of Hungary was held at Pesth in November, 1876. Internal matters and also matter of general interest were transacted. Among the internal matters, the affair of Grand Master Pulzky with

the Countess Hadick was prominently discussed, and created also in the Masonic press a kind of excitement. The main point of this affair was the presence of the Grand Master of Hungary, Bro. Pulzky, in the ante-room of a Lodge under the Supreme Council and Grand Orient (Ancient and Accepted Rite) of Hungary, when said Countess Hadick received the Masonic Degrees according to a so-called Scotch Rite. After the initiation was finished, Bro. Pulzky entered the Lodge without protesting against the initiation or presence of said lady. Bro. Pulzky justifies his non-action by the assertion that he had no right or business to interfere with the doings of a Subordinate Lodge under the Supreme Council, and that he has often seen in Italian Lodges ladies participating in Lodge work. An investigation of the matter was ordered. A later resolution of the Grand Lodge, however, decided against interference, and it was postponed indefinitely. Anyhow, Bro. Pulzky has not been re-elected, or, rather, no Grand Master was elected, and the office of Grand Master was declared vacant.

As a matter of general interest, it may be mentioned that a new, or, rather, amended, Constitution and a standard work for the Three Degrees were adopted. All other transactions, especially in relation to the Subordinate Lodges, are only of a local interest. The charitable institutions of the Grand Lodge of Hungary appear, according to the several reports, to be in a flourishing condition.

The Grand Lodge of Hungary adopted nearer relations with the 'Supreme Council at Luxenburg' and the 'Prince Hall Grand Lodge, at New Bedford' *(sic)*. Furthermore, as the Grand Secretary reports, preliminary negotiations for a mutual representation with ten generally recognized Grand Bodies are pending.

From the Supreme Council (Grand Orient, Ancient and Accepted Rite), the other Masonic Grand Body in Hungary, we hear that all the officers, including the Grand Master, Bro. Joanowics, resigned their offices in January last, and that an extraordinary session is convoked on the 11th March, 1877, for election of new officers. It is further reported that the trouble was caused by the disappearance of the Grand Treasurer, Bro. Felix Lucksics, Thirty-third Degree, with the assets (about 1,500 florins) of the Grand Treasury. A new organization of the Supreme Council is proposed, and efforts will be made to draw over the Symbolic Lodges under the Grand Lodge to the Supreme Council, but a proposed division of the jurisdiction for the Symbolic Lodges and the high degrees is not talked of.

The condition of Freemasonry in Hungary appears, therefore, not at all satisfactory."

The Craft are greatly indebted to Bro. Simons, for his interesting and valuable reports, which contain a large amount of information, not readily accessible, and we feel that no apology is necessary for the length of the above extracts. To all who take an interest in European Masonry, Bro. Simons' reports are simply invaluable.

M. W. Bro. Jos. J. Couch (Brooklyn), Grand Master.

R. W. Bro. Jas. M. Austin (New York), Grand Secretary.

NORTH CAROLINA.

Held at Raleigh, December 5th, 1876.

M. W. Bro. George W. Blount, Grand Master.

Number of lodges, 240; represented, 161; initiated, 360; members, 9,424; receipts, $4,333.26. Annual Communication, 90th.

In opening his address, Bro. Blount thus speaks of the past year:—

"The year just ending has been one of great trial to individuals and to Lodges. Much suffering and distress have been the consequence. Many, *very many* who have never done so before, have had to struggle hard for the necessaries of life to the exclusion of those duties which pertain in the Lodge-room. The unusually long and exciting political campaign has absorbed the attention of a great many others. These causes have combined to distract our minds in a great measure from the business of the craft, and the consequent neglect of the duties of Masonry has greatly paralyzed our work and brought discouragement to many of our most active agencies. Since fruitful harvests have in a measure assuaged the anxieties about the necessaries of life, and the political cauldron has simmered down to something like placidity, let us enter again upon the great work of Masonry with renewed vigor."

He refers to the work of the lodges, and their condition in this respect does not seem to be satisfactory:—

"When I affirm that we are much in need of reform in Work, when, in fact, I say that the Lodges of the State have not uniformity in Work, and in many Lodges no work at all, or none such as good Masons would recognize as the work of Masonry, I may be excused for urgently calling the attention of the Grand Lodge to the subject and to ask for the proper provision to enforce conformity to the true Work.

A bright Mason who visited a flourishing town on one of our leading thoroughfares, where hundreds of visitors congregate during the summer, informed me not long since that he visited the Lodge in that town and witnessed the ceremony of raising a candidate to the sublime degree of Master Mason, and that he was utterly confounded, and could not imagine where such Work came from, as it did not even smack of Masonry,—unless it came from some book which he had never seen. And I now venture the assertion that of the two hundred and fifty Lodges working under charter in this Jurisdiction not fifty have the Work as taught by our Grand Lecturers Walker, Rountree, Palmer, Davis and Rice. It is perfectly inexcusable that such a state of affairs should exist, and it is not to be wondered at that the benevolent work we have in charge should languish and continue a beggar, when the fundamental *primal*, initiatory steps are so completely ignored and neglected."

The Grand Secretary reports 7 new lodges, and 7 charters forfeited on account of financial troubles.

The Orphan Asylum still carries on its good work. During the year they fed, clothed and taught more than 150 orphans, at a cost of $11,021.63.

A special committee was appointed to perfect a plan for

obtaining uniformity and correctness in the work of the subordinate lodges.

M. W. Bro. Horace H. Munson (Wilmington), Grand Master.

R. W. Bro. Donald W. Bain (Raleigh), Grand Secretary.

NOVA SCOTIA.

Held at Halifax, June 7th, 1876.

M. W. Bro. John W. Laurie, Grand Master.

Number of lodges, 68; represented, 45; initiated, 352; members, 3,404; receipts, $2,584.50. Annual Communication, 11th.

On August 31st, 1875, the Grand Master laid the corner stone of the new Freemasons' Hall, in Halifax, in presence of about one thousand Masons, and a large assembly of citizens. He made a number of official visits, and opened one new lodge. We quote his decisions:—

"*Question*—When a member of a sister Lodge prefers a charge or lodges a complaint against a member of our Lodge, are we to exercise the same discipline as if the charge had been submitted by a member of our own Lodge?

Answer—Yes. It is not necessary that both accuser and accused should belong to the same Lodge. Any *affiliated* Mason may prefer a charge against a member of his own or any other Lodge; the charge must be in writing, signed by the accuser, and forwarded to the Secretary, and by him read to the Lodge at a regular meeting. The usual course will then be proceeded with.

Question—If a candidate, after being elected, is entered, and after due time passes a satisfactory examination in open Lodge, can any brother object to his being passed.

Answer—Yes. But a charge must be preferred by the member objecting, and trial must be had, in order that the brother objected to may have an opportunity of defence."

With us, it is not necessary that the accuser should be affiliated.

Bro. Laurie holds that a brother in good standing and clear of dues, is entitled to a dimit without a vote of the Lodge.

A case came before Grand Lodge, where at an election of officers, there were twenty-two members present entitled to vote. One candidate received eleven votes, another ten, and one ballot was blank. The Master declared the candidate having eleven votes elected, and from this decision an appeal was taken. The committee on appeals reported, sustaining the appeal, and the report was adopted unanimously by Grand Lodge. The report says:—

"No doubt would have arisen in the minds of your committee relative to the proper construction of this part of the Constitution—that on the election of Grand Lodge Officers they should be elected by the majority of votes present—were it not for a similar case that came before the Grand Lodge of Quebec at an Emergent meeting in January, 1874.

The case was an election of a Senior Warden, and was precisely similar to our own, as may be seen in our Proceedings for 1875, page 268.

The decision in that case was that it required a clear majority of the voters present to elect. The ruling of the Master of the Lodge (St. Andrew's) was sustained by the D. D. G. Master and sanctioned by the Grand Master. This ruling was set aside on appeal to the Grand Lodge, that body holding that *votes present* meant the votes present in the ballot box.

In consequence of this ruling your committee have taken particular pains to ascertain the law on the subject and the proper construction of *votes present*. Your committee entirely dissent from the view taken by the Grand Lodge of Quebec that votes present in substance mean the votes present in the ballot box. Your committee are of opinion that a vote is nothing more than the act of the voter to express his views. Worcester defines it as a voice of the people, showing that it is the voice or expression of those present, that is to govern; the ballot itself is not a voice.

There are many legal decisions to be found under the election law of the United States and England, deciding that the word "vote" means a voter or the right of voting.

Your committee are of opinion that the words "*majority of votes present*" mean a majority of votes cast by all the members present, and recommend that the said appeal be sustained."

In the report of the D. D. G. M. for the Third District, we find the following paragraph in noticing Annapolis Royal Lodge, No. 33:—

"The Lodge, I consider, has good reason to complain of the conduct of a Lodge in Scotland. I think these are the facts: Two young men (of good social standing, and by no means needy in regard to money matters), shipped as common sailors, for the first time, from Annapolis for Scotland. They were not Masons. However, soon after returning, after an absence of three months, only one week of which time was spent ashore, they presented themselves to Annapolis Royal Lodge for examination. They presented their G. L. certificates, passed and were admitted as visitors. They then stated that immediately after landing in Scotland they sent in their petitions to a Masonic Lodge, *were balloted for, initiated, passed and raised all in one night*, and for the enormous sum of eight dollars each. This, probably will be brought further to your notice by the Lodge, having just reasons for complaining."

They have a committee to collect old Masonic documents, who report as follows:—

"The committee, appointed to collect old Masonic Documents, beg leave to report that they have, since last session of Grand Lodge, collected quite a number of old documents relating to the early history

of Freemasonry in Nova Scotia; some of them very valuable, amongst which may be enumerated the Minute Book of the Provincial Grand Lodge of Nova Scotia, under English authority, from September, 1784, to December, 1795; which, with those previously reported upon by your committee, complete the Chain of Minutes of English Masonry from 1784 to the Union of the Craft in this Province in 1869.

The Minute Book of the Provincial Grand Lodge of Nova Scotia, under Scottish authority, contains, as your committee believe, all the records of Scottish Masonry in this Province, from the establishment of the Provincial Grand Lodge, up to the Union before referred to."

The following resolutions were adopted:—

"*Resolved*, That while this Grand Lodge recognizes the right of a Master of a Lodge to refuse a visiting brother admittance to his Lodge for good and sufficient reason, it is of opinion that, when such admission is refused to a Mason in good standing, the reason for such refusal shall be furnished by the Master refusing said brother, and if he is not satisfied with such reasons the brother shall have the right to appeal to Grand Lodge, by whom the said shall be investigated."

"*Resolved*, That the Grand Lodge of Nova Scotia hereby recognizes the newly organized Grand Lodges of Wyoming, Dakota, Prince Edward Island and Manitoba, and cordially welcomes them into the great family of Grand Lodges."

"*Resolved*, That the Grand Lodge of Nova Scotia refuses to recognize the so-called 'Grand Lodge of Ontario,' and will not therefore hold any Masonic intercourse with it."

Bro. Fraser W. Dakin reports on correspondence in a very able manner. Canada for 1875 receives due notice. In his conclusion, he says:—

"In concluding this Report we beg to congratulate the Craft at large on the possession of an amount of talent which we believe would be looked for in vain among other and kindred institutions. That men possessing the literary attainments which these reports evince, many of them engaged in the active pursuits of life, can be found willing to devote the time necessary to a thorough review of so many thousands of pages of closely printed matter, mainly for the delectation of their brethren, is a striking proof of the vitality of our time-honored institution as well as of the indomitable zeal and sturdy pluck of its adherents."

M. W. Bro. J. Wimburn Laurie (Halifax), Grand Master.
R. W. Bro. Benjamin Curren (Halifax), Grand Secretary.

OHIO.

Held at Columbus, October 7th, 1876.

M. W. Bro. Charles A. Woodward, Grand Master.

Number of Lodges, 466; represented, 438; receipts, $11,302.00. Annual Communication, 67th.

The Grand Master reports peace and harmony prevailing throughout the jurisdiction, with the healthful and fruitful seasons. He opened two new Lodges, and thinks caution

is necessary to ascertain that all new Lodges are likely to prove self-sustaining. We extract as follows:—

"I have received numerous applications from Lodges for permission to ballot for and confer degrees upon candidates at times other than those prescribed by the regulations. The candidates were all represented as being good-men and true, who, having received the first degree or the first and second, were about to remove out of the jurisdiction. I would gladly have avoided acting contrary to the wishes of these brethren could I have done so without violating a law of the Grand Lodge. Rule 31 of the Code is imperative, and cannot be suspended or set aside without due process.

"I have received a number of communications asking for an explanation of the Rule adopted at our last session in relation to Masonic burials; also several communications containing substantially the following question: "Is it competent for a Lodge to perform the Masonic funeral service at the burial of a member if the funeral service of any other secret Order or Society is performed at the same funeral?" One of the writers gave a statement of a real or supposed case as follows: "A Lodge had been assembled for the purpose of attending the funeral of a deceased member, and, on arriving at the late residence of the deceased brother, it was ascertained that another Society or Order was present, and requested to be assigned a place in the procession, and it was intimated that services would be held by the said Society or Order after the Masonic services had been concluded." The writer then asks the question: "What was the duty of the Master of the Lodge?"

To these communications I replied that a Lodge assembled for the purpose of attending the funeral of a deceased brother performs the work for which it has been convened, and then returns to the Lodge room entirely unconcerned as to what other ceremonies may be subsequently performed by any other Society or Order, secret or otherwise.

A communication was received in which the writer expressed himself as inclining to the opinion that a brother can be tried and subjected to Masonic discipline only for a violation of some specific law, rule, or regulation of the Grand Lodge, or of the subordinate Lodge of which he is a member, and he asks the following question: 'What have been the rulings of the Grand Lodge or of Grand Masters as to unmasonic conduct, or of what does unmasonic conduct consist, or what are the positive requirements of the above named authorities in relation to that subject.' To this I replied that Masonry requires its votaries to be good men and true, and that any conduct unbecoming a good man and true Mason is unmasonic conduct.

The celebrated "colored question," went off on a side issue; a point of order having been raised and decided to be well taken. A number of motions were made, to postpone, to refer, &c., and considerable discussion took place. The resolution proposed and the point of order taken were as follows:—

"*Resolved*, By the 'Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Ohio,' that this Grand Body will recognize the so-called Grand Lodge of

Colored Free Masons of the State of Ohio as a legitimate and independent Grand Lodge, on condition that the so-called Colored Grand Lodge shall change its constitutional title, so that it shall read as follows: '*The African Grand Lodge of Free and Accepted Masons of the State of Ohio.*' And if the said so-called Colored Grand Lodge shall accept this recognition and make the suggested change in its constitutional title, then, and in that case, upon said action being reported to the M. W. Grand Master of this Grand Lodge, under the seal of said body, then the M. W. Grand Master is hereby authorized and instructed to issue his proclamation to the subordinates to this Grand Lodge, and to the Grand Lodges throughout the world, with which we are in fraternal correspondence, recognizing the said so-called Colored Grand Lodge as an independent Grand Lodge in the State of Ohio, under the title of '*The African Grand Lodge of Free and Accepted Masons of the State of Ohio.*'"

Bro. W. M. Cunningham, R. W. Deputy Grand Master, thereupon filed, in writing, his point of order, as follows:—

"Any regulation affecting in any manner the status of the Grand Lodge of Ohio, its absolute individuality, or its superiority within its own jurisdiction, must be construed as an amendment to Article XV of the Constitution, and must be treated in the same manner as any other amendment thereto."

(MEM.—*Preamble of Constitution of Grand Lodge of Ohio*: "*Whereas*, every Grand Lodge possesses the inherent power to form a constitution as the fundamental law of its Masonic action; and to enact such by-laws from time to time as it may deem necessary for its own government; and to make such rules and prescribe such regulations for the administration of its subordinate Lodges as will insure the prosperity thereof and promote the general good of Masonry; and, *whereas*, every Grand Lodge is the true representative of all the fraternity in communication therewith, and is in that behalf an absolute and independent body, with supreme legislative authority; *provided, always*, that the ancient landmark of the Order be held inviolate.

"Therefore, upon these principles, which have never been disputed, *The Grand Lodge of Ohio* does hereby ordain, establish, and promulgate the following Constitution and By-laws for its future government, and does make and prescribe the following Rules and Regulations for the government of the Lodges under its jurisdiction."

(MEM.—*Article XV. of the Constitution of this Grand Lodge*: "The Grand Lodge has original and exclusive jurisdiction over all subjects of Masonic legislation, and appellate jurisdiction from the decisions of the subordinate Lodges; and its enactments and decisions upon all questions shall be the supreme Masonic Law of the State. It shall prescribe such rules and regulations for the government of the Subordinate Lodges as will, in its arbitrament, conduce to the welfare, prosperity, and happiness of the Craft; and may require of these such dues and fees as will at all times discharge the engagements of the Grand Lodge.")

The Grand Master held the point of order not well taken. Bro. Cunningham then appealed from the decision of the Grand Master, to the Grand Lodge; and a call was made for a vote by Lodges, which resulted in the Grand Master

not being sustained, by a vote of 329 to 389. Afterwards, we find the following action was had:—

"Bro. W. B. Sloan, J. W. of O. H. Perry Lodge, No. 341, Port Clinton, Ottawa County, presented the following preamble and resolution, which, failing to be seconded by the required majority of votes, can not be submitted to the several subordinate Lodges, as designed by the mover, for their approval or rejection.

WHEREAS, the vote taken on the question of the point of order, that any regulation affecting in any manner the status of the Grand Lodge of Ohio, its absolute individuality, or its supremacy within its own jurisdiction, must be considered as an amendment of Article 15 of the Constitution, and must be treated in the same manner as any other amendment thereto, on which the Grand Master ruled 'the point not well taken, as the Grand Lodge itself had decided the matter, and he, as the Grand Master, could not overule that decision.'

And, whereas, on an appeal from the decision of the Grand Master, a vote was taken, resulting in a failure to sustain the decision of the Grand Master by a vote (332 to 401), showing that the entire brotherhood are not agreed or satisfied; therefore,

Be it resolved, That Section 15 of the Masonic Code be amended by adding thereto the following:—

"*Provided*, that the words 'Exclusive jurisdiction over all subjects of Masonic legislation shall not be construed to prohibit this Grand Lodge from having the powers to recognize or delegate any authority, Lodges, or other Masonic Powers, as in its wisdom it may deem expedient.'"

We may therefore deem this question settled, as far as Ohio is concerned, for another two years at all events.

The Committee on Jurisprudence report on dimits, as under, and their report was agreed to:—

"1. The Regulations of this Grand Lodge provide that membership in a Lodge is voluntary; hence, all dues being paid, and no charges pending, a dimit must issue.

2. It is unmasonic for any Lodge to make conditions for granting a dimit other than as provided by the By-laws of a subordinate Lodge, or the Rules and Regulations of this Grand Lodge, as, if a brother asking a dimit is believed to be dishonest, charges should be preferred against him, and if found guilty he should be punished therefor, whilst if the brother was found to be innocent a wrong would be inflicted upon him by withholding his dimit."

A proposal to increase the dues from twenty-five to thirty-five cents, was lost, and another to pay representatives no more mileage and per diem than their Lodges pay for dues to Grand Lodge, was indefinitely postponed.

All the elective Grand Officers were re-elected, and the others re-appointed.

Bro. John D. Caldwell reports on correspondence, chiefly on the colored question and some historical researches. He winds up with the following letter from Bro. Hughan:—

" *To the Grand Lodge of Ohio:*

MY DEAR BRETHREN,—The zealous chairman of your 'Foreign Communications Committee' has so frequently and kindly noticed my various contributions toward a universal Masonic history in his valuable and original reports, that I feel bound to fraternally respond to his *call*, and write a special Centennial letter to him and my warm friends in Ohio, and through them to the fifty Grand Lodges in the United States, whose prosperity is the delight of the Craft in Great Britain, and the joy in particular of the writer. The '*New* Day and the *New* Duty,' alluded to by our esteemed Bro. Caldwell, has special reference to the United States, and so does not suit my pen. The longer I live the more am I convinced that the Grand Lodge jurisdiction theory, mainly propounded by my American friends, is the right one. *One* Grand Lodge only for each State, country, or Dominion. I am also convinced that so long as a candidate *believes in God*, and is a *free* man, of *mature age, sound judgment*, and *strict morals*—these five conditions are the only desirable pre-requisites for proposition in a Masonic Lodge, all other questions with respect to *color, physical qualifications*, and so on being left to the secret ballot for *decision*. *Carry* this law in America, and the Eastern and Western Hemispheres will join 'hand in hand' in Masonic legislation, and the *Centennial* year will be *the* Masonic year.

With respect 'to *the relation Masonry bears to the early Guilds of London*,' I have already, in connection with my brother, the Rev. A. F. A. Woodford, traced the connection plainly, and so have several of your leading Masonic scholars—Dr. Albert G. Mackay, General Albert Pike, and more recently George F. Fort. I have, however, recently been favored with transcripts by my friend Bro. Wm. Clarke, of Shepton Mallet, England, of several early allusions to Freemasonry of an important character, and which have hitherto been unnoticed by the Craft. They are of interest to Masonic students, and I have, therefore, decided to copy them for reproduction through the medium of the Grand Lodge of Ohio, and I feel sure the time and trouble involved in tracing and authenticating such references by me will be well employed.

With respect to *early* Freemasonry, you will be aware of the contents of that truly magnificent work, the "History of the Lodge of Edinburgh," from 1599, by my dear friend David Murray Lyon.

It is quite clear that the evidence submitted by Bro. Lyon proves that *Modern* Freemasonry was introduced into Scotland by Dr. Desaguliers in 1721. Before, however, the Past Grand Master was permitted to visit the Ancient Lodge of Edinburgh, he was examined and found to be '*duly qualified in all points of Masonry*,' so that whatever differences (or additions) there might have been between *Modern* and *Ancient* Freemasonry, they were not sufficient to obliterate the original character of the society or prevent visitation. Many Lodges continued working in Scotland and in England for years after the Grand Lodge of England was formed in 1717 (and the Grand Lodge of *all* England at York, A.D. 1725, and the Grand Lodge of Scotland, 1736), which had been in existence prior to the advent of the first Grand Lodge in the world, and visitations between the *old* and *new regime* were not uncommon. At times an old operative Lodge accepted a warrant from a Grand Lodge; at other times some *old* Lodges were allowed to retain their *Ancient* privileges to meet without warrants, so long as they gave in their adhesion to the new sys-

tem, and of this class many still exist in Scotland, notably the Lodge of Kilwinning, No. 0; the Lodge of Edinburgh, No. 1; the Canongate Kilwinning Lodge, No. 2 (an offshoot of Mother Lodge Kilwinning in 1677); the Sevon and Perth, No. 3; the Ancient Lodge at Aberdeen; St. John's Lodge, Glasgow, No. 3; Canongate and Leith, No. 5; and the Journeyman Lodge, No. 8 (an offshoot of the Lodge of Edinburgh in 1704), and others. Also, in England, the Lodge of Antiquity, London, No. 2, and the Somerset House Lodge, No. 4. Others also in England have joined the Grand Lodge who date now from their warrants, but their real origin goes back long antecedent to that period. Some, like the old Lodge at Alnwick (whose history I have written from A. D. 1701, and which is to be found in the *Voice of Masonry*, Chicago, and the *Freemason*, London), never joined the Grand Lodge, and finally collapsed, while others accepted warrants and still exist, of which some of the following extracts furnish examples.

Then again there is the history of the old lodge at York to be considered, with records of MS. constitutions from the sixteenth and seventeenth centuries, and which constituted *itself* a Grand Lodge in 1725, but died out about 1790, not before, however, forming other lodges in England *(but nowhere else)*, which children, however, also expired during the last century, no representative now being alive.

All these instances prove that Freemasonry was worked in lodges *before* the period of Grand Lodges; that they were mainly for operative purposes, though *not always*, for the Aberdeen Lodge in 1670 had more *speculative* or non-operative members *than operatives*, and an old lodge at Haughfoot, Scotland (extinct), was, so far as we know, not operative at all when there were no Grand Lodges and also afterward.

The following extracts also serve to show the spread of Freemasonry through the medium of the Grand Lodge of England, which really gave the impetus to the progress of the Craft throughout the world, and the towns and cities mentioned generally saw the light of Modern Masonry for the first time as narrated:

St. James Evening Post, September 7, 1734. 'We hear from Paris that a lodge of Free and Accepted Masons was lately held there at Her Grace the Duchess of Portsmouth's house, where His Grace the Duke of Richmond, assisted by another English nobleman of distinction there, President Montesquieu, Brigadier Churchill, Ed. Yonge, Esq., Registrar of the Most Honorable Order of the Bath, and Walter Strickland, Esq., admitted several persons of distinction into that most Ancient and Honorable Society.'

September 20, 1735. 'They write from Paris that His Grace the Duke of Richmond and the Rev. Dr. Desaguliers, formerly Grand Master of the Ancient and Honorable Society of Free and Accepted Masons, and now authorized by the present Grand Master (under his hand and seal and the seal of the Order), having called a lodge at the Hotel Bussy, in the Rue Bussy, His Excellency the Earl of Waldgrave, His Majesty's ambassador to the French King, the Right Honorable the President Montesquion, the Marquis de Lomurea, Lord Dursley, son to the Earl of Berkley, the Hon. Mr. Fitz-Williams, Messieurs Knight, father and son, Dr. Hickman, and several other persons, both French and English, were present, and the following noblemen and gentlemen were admitted to the Order; namely, His Grace the Duke of Kingston, the Honorable the Count de St. Florentin, Secretary of State to His Most Christian Majesty, the Right Honorable the Lord

Chewton, son to Earl Waldegrave, Mr. Pelham, Mr. Armiger, Mr. Colton, and Mr. Clement, after which the new brethren gave a handsome entertainment to all the company.'

The origin of Freemasonry in France has yet to be written. The statements current for years that a lodge and Provincial Grand Lodge were started in Paris under authority of the Grand Lodge of England requires to be authenticated, and so far we have evidence only of the constitution of a lodge in that city, noted in the foregoing, which, according to the constitution of 1738, occurred under the Grand Mastership of Viscount Montagu. The list of lodges by Pine, published A. D. 1734, states that the lodge held at "au Louis d'Argent, dans la Rue de Boucherie a Paris" was warranted 3rd April, 1732. This is the earliest lodge that is mentioned in any authorized publication of the Grand Lodge of England. In the list of 'Deputations beyond the Sea,' inserted in the Constitutions 1738, prior to the Parisian Lodge, we find the following: *Gibralter, 1726–7; Madrid, 1727–8; East Indies, 1728–9:* Lower Saxony and New Jersey, America, 1729–30; The Hague and Russia, 1732. Doubtless, Freemasonry in France will yet receive the attention it deserves, and as a contribution toward the accumulation of historical facts we continue the extracts from old newspapers.

May 12, 1737. 'By a private letter from Paris we are assured that the Order of Freemasons, established long since in England, has become *lately* so much in vogue in Paris, there being great striving to be admitted even at the expense of ten Louis d'ors. Eighteen or twenty persons of distinction have lately been created Masons, amongst whom was the Marshal D'Estrees, and five lodges are already established, which makes so great a noise and gives so much offense to people ignorant of their mysteries, that 't is expected they will shortly be suppressed as they have been in Holland.'

In the next issue of the *Post* the following brief announcement is made, '*The King forbids the lodges*,' and of date April 26, 1737, it is noted that 'there are spread about at Paris copies of an apologizing letter wrote by a Freemason. He says amongst other particulars 'that the things imputed to the disadvantage of the Brotherhood obliges him publicly to undertake the defense. That the views the Freemasons propose to themselves are the most pure and inoffensive, and tend only to promote such qualities in them as may form good citizens and zealous subjects, faithful to their prince, to their country, and their friends. . . . That the name of Freemason is far from being an insignificant title; that the duty it prescribes to those who bear it is to endeavor to erect temples for virtue and dungeons for vice.' He adds that 'he is by no means afraid of violating the secret imposed on him in publishing that their principal design is to restore to the earth the reign of Astrea and to revive the Time of Rhea.' He assures 'the *fair* that the whole Brotherhood is full of respect and veneration for them, but that these sentiments are not exempt from fear, and that even this same fear obliges the Freemasons to exclude their sex from their assemblies.' He concludes in this manner: 'This exclusion ought by no means to provoke the indignation of those who are the objects of it. To prevent such an effect, they need only recollect from whom Adam received the apple. Sad present! Since, had it not been for that fatal apple, Adam would have remained the first Freemason.''

A collection of the various attacks on Freemasonry at home and abroad, from 1720 to 1750, would prove especially interesting, but can not now be made excepting in parts, for many have doubtless long ceased to exist, pamphlet literature being generally of very short dura-

tion. Many of the early '*exposures*' and manuals published in France and Germany early last century furnish information on many points of value, and especially as to the general work in the lodges, and the absence of all degrees but the *three first*. Then, as time rolls on, other degrees are gradually added, and the character of the *Third* is vastly altered. But, to continue the extracts, we furnish a few more foreign clippings.

September 13, 1737. *Versailles*.—'The Lieutenant-General of the Police at Paris has published an order against the assembly of all unauthorized societies, and laid a fine upon the master of an ordinary for suffering a lodge of Freemasons to be held at his house.'

In the so-called 'Secrets of Masonry, by S. P.,' London, 1737, is printed the 'Paris letter of January 13, 1737,' which purports to be 'the secret of the Order of Freemasons and the ceremonies observed at the reception of members,' and which is reprinted in the *St. James Evening Post*, with the date from Paris of January 2, 1738, O. S. Many of the particulars afforded are most ludicrous, and doubtless intended to amuse the brethren as well as the public. There is an evident intention on the part of the author to do justice to the Fraternity; for he makes the *orator* say to the candidates: 'You are going to embrace a respectable Order, which is more *serious* than you imagine.* There is nothing in it against the law, against religion, against the State, against the king, nor against manners. The Venerable Grand Master will let you know the rest." The editor states that the foregoing and other particulars are taken from the *Utrecht Gazette*, and if the *expose* be continued his correspondent promises not to fail in communicating all to the public. It is substantially the same as the Paris letter, and reads like a copy, which it doubtless is.

There are other references to Continental Freemasonry in these '*Posts*.'

Holland, November 4, 1734. 'Besides the lodge of English Freemasons at Rotterdam, another is erected at The Hague, depending on the Grand Lodge here (London), where six members were admitted on the 19th inst., N. S.'

November 6, 1735. *They write from The Hague* 'that on Monday, 24th October, N. S., there was opened a Dutch lodge, at the new Doole, of the Noble and Ancient Order of Freemasons, with all the order, regularity, and magnificence due to that Illustrious Society. The solemnity was honored by the presence of their Grand Master, William Cornelius Rudemaker, Treasurer to His Highness the Prince of Orange, etc.'

Then again, *Lisbon*, of date June 3, 1736. *They write from Lisbon* 'that by authority of the Right Honorable the Earl of Weymouth, the then Grand Master of all Masons' lodges, Mr. George Gordon, Mathematician, has constituted a lodge of Free and Accepted Masons in that city; and that a great many merchants of the Factory and other people of distinction have been received and regularly made Freemasons. That Lord George Graham, Lord Forrester, and a great many gentlemen belonging to the English fleet, being brethren, were present at constituting the lodge, and it is expected that in a short time it will be one of the greatest abroad.'

Florence, Leghorn, Smyrna, Aleppo. *Letter from Florence, dated May 24, 1738*. 'The Freemasons' lodges, which had been interdicted here

*Quite a necessary explanation to a candidate, if all the preliminaries took place as narrated in the letter!

during the life of the Great Duke, are now held again with all the liberty and freedom imaginable, and without any dread of the Inquisition, which has no right to attack a society of which the new sovereign is a member. The Freemasons of Leghorn have also re-opened their lodges, and we hear from Constantinople that the lodges of Smyrna and Aleppo are greatly increased, and that several Turks of distinction have been admitted into them.'

The Constitutions of 1738 say but little of all these Masonic interdictions and deputations. It appears therefrom that Viscount Weymouth granted a deputation to 'Bro. George Gordon for constituting a lodge at Lisbon, in Portugal,' which was numbered 135 on the list of 1736, in which the lodge at Boston appears as 126. Under the Earl of Strathmore a deputation was granted 'to eleven German gentlemen, good brothers, for constituting a lodge at Hamburg,' numbered 124, another for 'Valenciennes, in French Flanders,' being No. 127, and for The Hague, No. 131; also one for the Duke of Richmond, at his Castle d'Aubigny, in France, was No. 133.

There must have been many more lodges constituted than appears on the regular list of lodges to account for the rapid increase of Freemasonry throughout the habitable globe, and we know that in several instances lodges were constituted whose names have not been found on the roll of the Grand Lodge of England in early days. In many cases Provincial Grand Masters issued Warrants without the signatures of any of the Grand Lodge officers, and were allowed to do so, not only in England, but also abroad. Apparently at times the Provincial Grand Masters neglected to report such constitutions, for which reason at the present time we are in ignorance as to what lodges (if any) were formed in New Jersey and New York by virtue of Coxe's Deputation, though we know one was instituted at Philadelphia (if not more) in 1730. We might multiply instances of this kind, but forbear; for year by year we are all accumulating facts instead of theories, and ere long shall know more as to Freemasonry during the last century.

The next cutting from the *Post* is amusing, *and 'might be true.'*

Rome, June 27, 1738. 'We learn by private letters from Rome that the Pope, upon his having a sum of money collected from the several lodges of Masons in London to be disposed of *in his way*, has issued orders to have his Bull recalled, and has sent several messengers *to prevent its appearing before the Grand Duke.* It is further said that he and several of the Cardinals have been proposed in different lodges in Europe, according to their *Jesuitical* desire, and are in a manner accepted of—so that it is not doubted that he will soon issue an order to *excommunicate* those who are *not* of the Ancient and Honorable Society of Free and Accepted Masons.'

Not a bad reply to the Pope's harmless Bulls! Often the childish attempts of modern Popes to extinguish Freemasonry have proved more damaging to Roman Catholicism than have "*Bulls* in a china-shop" to the preservation of the potter's art."

The initiation of His Royal Highness Francis, Duke of Lorraine (afterward Grand Duke of Tuscany, etc.), gave an impetus to the Craft which no Pope could smother, and especially when we remember that distinguished initiate was accepted by a special deputation from the Grand Lodge of England, of whom Past Grand Master Dr. Desaguliers was the chief.

Much information as to the progress of the Craft in Europe is to be

found in that excellent work, the 'History of Freemasonry,' by our good Bro. Findel; a work of great research, and invaluable to the Masonic student, especially for Continental Masonry. Students will do well also to consult Dr. Mackay's magnificent Encyclopedia of Freemasonry.

The last extract is from *New England*, the *Post* being dated August 20th, 1737.

Boston, June 27th. 'Friday last being the Feast of St. John the Baptist, the annual meeting of the Free and Accepted Masons, they accordingly met. The Right Worshipful Mr. Robert Thomlinson, Grand Master, nominated and appointed his Grand Officers for the year next ensuing, viz: Mr. Hugh M'Daniel, Deputy Grand Master; Mr. Thomas Moffat (Doctor of Medicine), Senior Grand Warden; Mr. John Osborne, Junior Grand Warden; Mr. Benjamin Hallowell, Grand Treasurer; Mr. Francis Betellie, Grand Secretary. After which the Society attended the Grand Master in procession to His Excellency Governor Belcher's, and from thence the Governor was attended by the Grand Master and the Brotherhood to the Royal Exchange Tavern in King Street, where they had an elegant entertainment. *It being the first procession in America, they appeared in the proper badges of their Order*, some gold and some silver. The procession was closed by the Grand Master.'

This extract will doubtless prove interesting to my friends in Massachusetts, as I believe the Minutes of the old Lodge at Boston, started A. D. 1733, say but little of this period.

The report states that the procession mentioned was the FIRST of its kind in America; so that if such a statement be correct the city of Boston will have started the first American Masonic procession, though it did not contain the first regular American Lodge. It is not a matter of much moment either way, but the origin of Masonry in America is a matter of consequence, and its decision worth much study and research.

Bro. M'Callen, in the *Keystone*, has discoursed on this subject with much ability, and brought to modern light several old documents.

I have been successful in another department of the same subject, and proved that a regular Lodge, under the wing of the Grand Lodge of England, was held in Philadelphia, A. D. 1730, and I have also been pleased to trace the Lodge at Boston in the authorized list of Lodges for A. D. 1734.

Much still remains to be done, and more than can possibly be accomplished from the present sparse materials, but it may now be safely assumed that Freemasonry was introduced into America during either the years 1729 or 1730, and that most likely under the Grand Mastership of Coxe, and also directly by the Grand Lodge of England.

I shall now come nearer home in my communication, and present sketches of the constitution of Lodges over this country, in evidence of the spread of Freemasonry, through the agency of the Grand Lodge of England, and that what is known as the "*modern system*" is due to that body.

Not that ancient Freemasonry was "snuffed out" by the *formidable rival*, for two of the Lodges which worked in this country prior to the formation of the Grand Lodge still exist, and are in a flourishing condition; but the ancient, simple, and unpretentious mode of reception was incorporated with the new order of things, and the Society became wholly speculative by degrees.

Many of the following notices of old Lodge meetings are new to me, and doubtless to the Craft generally, so that they possess an interest for English Brethren as well as American. Hence it is to be hoped their perusal will not only please, but induce many Craftsmen to hunt up old Lodge archives, and disinter other and more valuable documents.

St. James' Evening Post, February 15, 1737. 'On Monday night was interred at Allhallows, London Wall, the corpse of Mr. Ellis, a Freemason, belonging to the Lodge at the Antwerp Tavern, behind the Royal Exchange. The whole Society attended . . which made a very entertaining sight. The like has not been performed for twenty years.'

Considerable latitude appears to have been allowed to the Craft in ancient times in attending funeral processions, and such occasions were generally made use of to exhibit the character and numerical position of the Fraternity in the neighborhood.

Of late years, however, processions in Masonic clothing, at funerals, are being discountenanced, and we think *advisedly so;* for of all times to make a display the period of mourning is the most unsuitable. We hope that ere long processions of any kind, in connection with Freemasonry, will be things of the past, unless for some great charitable object.

There is an advertisement also in another issue of the paper, May 1, 1737, as to the *London Magazine Contents*, and therein we find, "Political Reflections on the Freemasons;" so that the Society was being spoken freely about by friends and foes. In the copy for May 13, 1737, occurs an advertisement of the *Freemason's Pocket Companion*, in which the contents are made known in full, and also "*The secrets of Masonry made known to all men by S. P.*" These two books are exceedingly scarce now, and the former, especially, is of value to all Masonic bibliographers. The latter was by Samuel Prichard, and is one of the scarcest of the various editions of that erratic book. A copy is in the magnificent Masonic library of my friend and brother, Robert Tanner Bower, of Keokuk, Iowa.

In the paper for May 18, 1738, is the following: 'Last Tuesday the Right Honorable the Marquis of Carnarvon, Grand Master of the Ancient and Honorable Society of Freemasons, attended by the other Grand officers, etc., did Mr. Gordon the honor to constitute a Lodge at his house, the New Exchange Punch-bowl in the Strand, where every thing was conducted in order, and concluded in brotherly harmony.'

*We can not decide now which Lodge this notice refers to. Our list for that period, and a few succeeding years, gives '*125 Angel and Crown, Crispin Street, Spittal-fields*, May 3, 1738," and "130 Anchor and Crown, King Street, Seven Dials, January 27, 1738." It was probably the first of these two. The places of meeting, when held at inns or hotels, sometimes changed several times in a year, and so the names of such public places of resort are of little use in tracing old Lodges; and unfortunately, in early days, the Lodges were rarely distinguished by permanent names as now. The Marquis of Carnarvon was installed Grand Master at Fishmonger's Hall, April 27, 1738,†

*Since writing the above, we have discovered in the list of London Lodges, in the *Book of Constitutions*, A.D. 1738, page 190, '101 Gordon's *Punch-house* in the Strand. *Date of Constitution, 16 May*, 1738.'

†Those interested in the history of the old halls, and other places in which the Grand Lodge of England assembled in early days, should consult a serie of able articles on that subject by the veteran Mason, Brother Heard, in the *New England Freemason*.

after the customary "*Procession of march, with the band of musick.*" In the *St. James' Evening Post* occur several most interesting and curious notices of Provincial Masonic meetings. We reproduce a few, as their preservation, as well as circulation, for the information of Masonic students, is most desirable. Doubtless also my friends will reprint this article for that purpose, and thus increase its circle of influence.

Salisbury, September 1, 1733. 'We hear from Salisbury that last week there was held a Lodge of Free and Accepted Masons at Mr. Edward's Randall's at the sign of the 'Three Lions and Greyhound,' in the same city, at which were present His Grace the Duke of Richmond, one of the late Grand Masters of that ancient and honorable society, and Stet Fox, Esq., M. P. for Shaston; and we hear that a Lodge will be held at the same house the first and last Wednesday of each month.'

There was a Lodge constituted at 'Salisbury at the *Ram.* 27th December, 1732, and meet first and third Wednesday' (constitutions 1738). After surviving the effects of many changes in that ancient city, the lodge finally collapsed in 1801, at No. 34, having been erased for "not conforming to the laws of the society." A strange fatality appears to have affected the lodges warranted in 1732, for the one at Salisbury was the last of that year. To this day there are several on the roll of the preceding and succeeding years.

Gloucester (St. James' Evening Post), May 18, 1738. "Lodge constituted at the Wheatsheaf, at Gloster, by virtue of certain powers of the Earl of Darnley."

Halifax, May 22, 1738. "*Lodge constituted at the Talbot.*" These two notices, brief as they are, serve to announce the advent of two old lodges. The warrant of the former was dated 28th March, 1738. It had not a long existence. At Halifax the lodge was warranted or constituted on the 1st August, 1738. At the "*Union of 1813,*" the number was changed from 61 to 84, in 1832 to 73, and in 1863 its present number was fixed at 61. The name of the lodge is the *Probity,* and it is held at the Freemasons' Hall, Halifax having been held for a period of *one hundred and thirty-eight years* in the same town for which the warrant was originally granted.

Bath, October 30, 1738. The Prince of Wales being at Bath for the benefit of his health, "an extraordinary lodge was held at the 'Bear' Tavern, at which were present Earl Darnley, late G. M.; John Ward, Esq., D. G. M.; Sir Edward Mansell, Bart., Dr. Desaguliers, and other brethren, in honor of the day, and in respect to his Royal Highness, who is a brother. *Note.*—The day was the king's birthday."

A warrant was granted for a lodge at Bath, A. D., 1733, and it has been regularly worked in that city from that time to the present. It is called the "*Royal Cumberland,*" and meets at the Masonic Hall, old Orchard Street. Its history has been well written by one of its esteemed Past Masters, Brother Ashley; and a curious and interesting account has been woven by that experienced craftsman, particulars of which I gave in the *Voice of Masonry,* a magazine well-known in the United States.

The initiation of His Royal Highness, the Prince of Wales, is thus described in the *Book of Constitutions,* and is of special interest at the present time, when *three* members of the royal family of England are enrolled as brethren. "An occasional *lodge* was held at the *Prince of Wales'* Palace of *Kew,* near *Richmond.* . . . The Rev. Dr. DESAGUILERS (formerly *Grand Master*), MASTER of this Lodge. . . .

His *Royal* Highness, FREDERIC, *Prince of Wales*, was in the usual manner introduced, and made an *Enter'd Prentice* and *Fellow Craft*. Our said *Royal* Brother, FREDERIC, was made a MASTER MASON by the same *lodge* that assembled there again for that purpose; and ever since, both in the *Gand Lodge*, and in particular *lodges*, the *Fraternity* joyfully remembered HIS ROYAL HIGHNESS and his *son* in the proper manner." (Page 137.)

Yervell, March 20, 1736. 'We here inform the public of the most melancholy accident that ever happened. On the 6th day of this instant, March, a sudden stupor seized the brains of several hundred persons, both males and females, in the said town, which, in a few minutes, turned to a most deplorable frenzy, occasioned, 'tis thought, by puzzling their heads about the meaning of the Freemason's Society, several Masons being made on that day in order to constitute a Lodge. Some said it was a plot against the Government, others that it was a new religion, &c. . . . . The young women to their assistance hath called upon all the curious, the most ingenious, the most penetrating, the most philosophical, and the most sublime genius's of the whole town, but all in vain; the mighty arcanum cannot be discovered, neither by the wits, the would-be wits, or the no-wits.' . . .

> "From mighty secrets mighty action springs,
> And none but Masons gain the ears of kings."

The foregoing is said, by the *St. James' Evening Post*, to be an '*extract from a letter from Yervell, in the County of Somerset*.' The style of the letter reminds us of a Hudibrastic poem, published A.D. 1723, 'illustrating the whole history of the Ancient *Freemasons*, from the building of the Tower of *Babel* to this time, with their laws, ordinances, signs, marks, messages, etc., so long kept secret; faithfully discovered and made known; and the manner of their INSTALLATION particularly described by a Freemason.' (Small 8vo. 24 pp.)

> "All kingdoms have their Masons—Free,
> Which help to form society;
> By signs and Marks they'll know each other,
> In num'rous crowds spy out a brother."

This wonderful publication, now lodged in Bro. Bower's grand collection, was soon followed by numerous other extraordinary books and pamphlets, full of the *secrets of the Freemasons*. The *Grand Mystery Discovered* was issued in 1724, *though what was discovered* has not yet appeared; and a few years later the impostor Prichard, a rejected candidate, came on the stage and amused the public for some years; and when his wares ceased to take with the fickle multitude, various hashes were re-dished and furnished to the indiscriminate, and so down to the year 1876. There have always been people fond of being made the dupes of designing and unscrupulous persons.

Edinburgh (July 15, 1738, St. James' Evening Post). '*July 11th.* Tuesday last the Society of Masons had a Lodge here, and it seems they were very early in their reprisals against the Roman Pontiff, informally excommunicating the old Father, though some of the fraternity proposed a suspension of any such hostilities, till at last it should appear that the late Bill was *Billa viva*.'

This is doubtless an allusion to the Bull issued April 28, 1738, which was the first of its kind launched against modern Freemasonry. Bro. Findel considers that one of the results of this Bull was the formation of the Mopses, and his authority on all matters pertaining

to Freemasonry on the Continent is reliable. The '*Bull*' has long ceased to be thought of but as a curiosity.

'*August 3rd.* Foundation stone of Edinburgh Royal Infirmary laid by Freemasons, Earl Cromarty, Grand Master.'

The ceremony was performed by request of the *Board of Works*, the Lodges in the neighborhood taking part. This grand assembly in 1738 was the first public act of consequence of the Grand Lodge of Scotland since its institution, in 1736, by the numerous operative Lodges dating from the sixteenth century, which had previously acted independently. An imposing demonstration was made, and a splendid banquet closed the proceedings held for the benefit of the Royal Infirmary. Before the year closed the members of the Grand Lodge were gratified to hear that the managers of that excellent charity were so impressed with the substantial aid granted by the Freemasons that they had decided that infirm Craftsmen would always be welcomed in the hospital.

We now present to our readers the last three notices of provincial meetings from the *Evening Post*, two having reference to the annual meetings at *Newcastle*.

1. *December 8, 1734.* 'Yesterday, being St. John's Day, was held the usual anniversary of the Most Honorable and Ancient Fraternity of Free and Accepted Masons at Widow Grey's, on the Quay, where there was the greatest appearance that has been known on that occasion, the Society consisting of the principal inhabitants of the town and country, from whence they went in procession in the afternoon, with their regalia and proper ornaments, to the chapel at the Bridge End, and heard a most excellent sermon preached upon the nature and usefulness of the Society by the Rev. Mr. Robinson, Vicar of Bywell, their Chaplain. In their return they were saluted by a triple discharge of guns, ringing of bells, and other demonstrations of the town's regard for so valuable a Society. We hear that they distributed liberally to their indigent brethren, and among the rest of their charities we are informed that they have this day sent to the several parishes in town a considerable sum for the relief of the poor housekeepers. In the evening they had a most elegant entertainment, and unanimously nominated Dr. Askew their Master, Mr. Thoresby their Deputy Master, Mr. Blenkinsop and Mr. Skal their Wardens for the ensuing year."

2. (*Edition of January 7, 1738.*) 'On Tuesday, 27th December, being St. John's Day, was held the anniversary meeting of the Most Ancient and Honorable Society of Free and Accepted Masons, at Mr. Baxter's on the Key. The Society consisted of the principal inhabitants of the town and country. In the afternoon they were saluted with the discharge of guns and other demonstrations of joy. In the evening they held an elegant entertainment, and unanimously elected Walter Blackett, Esq., their Master, Mr. Thoresby their Dupty Master, and Mr. Newton and Mr. Graham their Wardens for the year ensuing.'

The account of this Lodge is valuable and important, as it evidently refers to a period (1734) when the members met by virtue of time immemorial qualifications, no Warrant having been issued until the following year by the Grand Lodge of England. There is every thing to suggest that the Lodge was an old one in 1734, and that the annual celebration of St. John's Day and the participation of the inhabitants in the rejoicing were things of common occurrence for years prior to

the one under consideration. It was called in 1734 '*a valuable Society*,' and the charitable character of the Society, even beyond its own pale, is ably sketched by the correspondent of the *Evening Post*. The members evidently accepted a Warrant in A. D. 1735; for a Lodge was constituted there by the modern Grand Lodge in that year, to meet on the *First Monday* in each month.

Warrants, so-called, but really charters of *conformation*, were granted to numerous old Lodges which had existed prior to the existence of the Grand Lodge, and though only *four* Lodges met in London, A. D. 1717, to constitute the latter body, and in consequence were subsequently allowed to meet without Warrants (*two* still existing and working by virtue of such privileges), yet it can be proved that even in London and neighborhood there were operative Lodges which took no part in the 'Revival,' such as the *Bedford*, which subsequently accepted Warrants; and some Lodges in the country, like the old *Atelier* at Alnwick, never joined in the new movement, while others, like the one at Newcastle, gave in their adhesion to the vigorous and prosperous Grand Lodge. Another old Lodge which joined the Grand Lodge was that originally working at Swallwell, near Gateshead, a suburb of Newcastle-on-Tyne. The tradition is that the Lodge was founded by the operative Masons brought from the South of England by Sir Ambrose Crawley, when he established his celebrated foundry at Winlanton, about A. D. 1690.

The oldest Minutes are written in sheets, bound up with a copy of the first Book of Constitutions (1723), and many are exceedingly curious, though not of any antiquity, none dating beyond 1725; but their value consists in their operative character and being evidently based upon older documents.

Swallwell. (*St. James' Evening Post.*) *June 20, 1735.* 'How Masonry flourishes in the North of England may be seen by the following account: Yesterday being the Festival of St. John the Baptist, the Freemasons, according to annual custom, met at the house of Mr. John Thomson, at the sign of '*The Two Fencing-masters*,' and were constituted into a regular Lodge, according to the London Constitutions. Early in the morning the Brethren prepared every thing for the reception of the Grand Officers, and conducted them from the Square to the Lodge room in very decent order, where, after the Grand Master had read his Deputation, and the whole Brotherhood present had promised their constant and hearty obedience to him and his Grand Officers, and steady adherence to the Charges and Regulations of the Supreme Grand Lodge of London, he proceeded to constitute them, which ceremony, to the high honor of the Grand Lodge, was performed with all the exactness imaginable. After constitution, they all set out in grand procession through the town in manner following,' etc., ... 'Mr. Jos. Laycock being Provincial Grand Master of the Bishopric of Durham.'

Joseph Laycock was appointed *Provincial Grand Master* of Durham under the Grand Mastership of Earl of Crawford (1734-5). The first Provincial Grand Master was appointed, 1727, to represent the Grand Master in Wales. The year 1726 has generally been fixed for this appointment, and doubtless because in Entick's 'Constitutions' that year is recorded above the first Provincial Grand Master, but the exact dates are given of the two brethren who first held that distinction in the 'Constitutions' of 1738—viz: 10th May and 24th June, 1727—for *North* and *South* Wales, respectively. Similar Deputations for abroad were granted to Captain Ralph Far Winter, for East India, in 1729-30; to

Daniel Cox, for New Jersey, New York, and Pennsylvania; and to Monsieur Du Thom, for Lower Saxony. Then follow other appointments for Russia, Spain, France, Portugal, Africa, Switzerland, Upper Saxony, etc., all illustrative of the spread of Freemasonry through the medium of the Grand Lodge of England.

The Lodge—*an operative Lodge*—which accepted a Warrant from the Grand Lodge, and was constituted according to the foregoing report, appears to have quite ignored the Grand Lodge of *all* England, which was working at the City of York, which as a Grand Lodge was formed A. D. 1725, but as an independent Lodge had been actively engaged in Masonic labor many years prior to the '*Revival*.' For some reason the York authority was but little patronized by the old Lodges in the North of England. Likely enough the latter were jealous of the prominent position assumed by the York Lodge, and considered they had as good a right to call their meetings the assemblies of a Grand Lodge. *All true enough.* No doubt either *might have* resolved itself into a Grand Lodge, according to the London pattern, as the York Lodge did, and later on the *Mother Lodge intervening did;* but, as these Northern lodges *did not*, they could not well avoid being absorbed in the *York* Grand Lodge, or the more successful London rival. Some, like the *old* lodge at *Alnwick*, never gave in their adhesion, and finally collapsed.

The history of the lodge at Gateshead (or Swallwell) has lately been written in the *Masonic Magazine*, by the able Masonic student, the Rev. A. F. A. Woodford, M. A. The lodge, however, has no Minutes beyond last century.

April 19, 1735. On Thursday last, Procession of Freemasons from Grosvenor Square to Mercer's Hall, headed by '1 kettle-drum, 4 trumpets, 2 French horns, 2 hautboys, 2 basoons, all on white horses. The musick had all leather aprons and white gloves. Afterwards 6 coaches with the 12 stewards, followed by an infinite number of gentlemen's coaches, etc. Lord Viscount Weymouth, Grand Master, and Grand Wardens, closing the procession.'

These Grand Lodge processions have been entirely abolished for many years, either with the accompaniments of kettle-drums or without. It is generally felt that the Masonic Society is pre-eminently a private one, and all needless exposure of the paraphernalia of the Order is indiscreet.

I also inclose a former article of mine on the early meetings of lodges in the *Masonic Magazine*, to complete the series:—

EARLY MEETINGS OF THE GRAND LODGE OF ENGLAND.

'Students of Masonic history will be aware that but little is known about the institution of the Grand Lodge of England in 1716–7, and for that little we are mainly indebted to the Rev. James Anderson, D. D. There are, however, other indications of the importance and position of Freemasonry in the early part of last century than those furnished in our Books of Constitutions—*historical introductions*—from A. D. 1723. One important work especially, written in 1721, and printed in 1722, dedicated to the Grand Master of the Freemasons of Great Britain and Ireland (there being but one Grand Master at that period, namely, in England), and containing many curious allusions to the Fraternity, has not yet been fully considered as it deserves, and it is our intention to treat of it shortly.

'Because, however, we obtain our knowledge of the Grand Lodge and its meetings from the source indicated—*Book of Constitutions*—

some have thought fit to doubt almost its very existence until years later than 1717, and hence any other evidence of its condition becomes valuable, and should be carefully noted. Our good Bro. Clarke, of Shepton-Mallet, having copies of the *Whitehall Evening Post*, has kindly made several extracts therefrom, and which are now submitted for the information of the Craft:

'*(Whitehall Evening Post, December 28 to 31, 1728)*, 'Friday last being St. John's Day there was a great appearance of Freemasons at Stationers' Hall, where a handsome entertainment was provided for them by twelve stewards chosen for that purpose, after which the following officers were chosen for the ensuing year, viz., the Rt. Honorable the Lord Coleraine, Nathaniel Blackesby, Esq., Deputy Grand Master, in the room of Alexander Chock, Esq., and Sir James Thornhill and Martin O'Connor, Grand Wardens, in the room of the said Mr. Blakesby and Mr. Joseph Highmore.'

''Tis remarkable that there were present the Master of the Lodge at Madrid in Spain, and the Wardens belonging to the Lodge of Carmarthen in South Wales, and a commission was signed by the Grand Master to constitute a lodge in the East Indies.

''And at the same time the Grand Master and Wardens, and most of the gentlemen present took tickets to appear in white gloves at the Theatre Royal, in Drury Lane, as last night, where the play of Henry IV, Part II, was acted for their entertainment, and a Prologue and Epilogue was spoken, suitable to the occasion, and in honor of that society.'

'This was a very long report for the *Post*, the paragraphs generally only averaging four or five lines, and is an indirect proof, with others we might mention, of the wonderful prosperity of the Grand Lodge at that time, though only some eleven years from its constitution. The fact indeed points to the great probability that the Grand Lodge is an outgrowth of *numerous* lodges, and many members scattered over the country, in addition to the four old lodges, and the brethren who directly instituted it—lodges which were content to accept warrants from the new Grand Lodge, though previously working according to ancient usage.

'In the Constitutions of 1738 is the following account of the meeting, not quite in agreement with the foregoing, and a much shorter narrative of the business. The editions since simply perpetuate the same meagre extract:—

''Assembly and Feast at Mercer's Hall on St. John's Day, Friday, 27th December, 1728. D. Grand Master Choke with his Wardens, several noble brothers former Grand officers, and many brethren, duly clothed, attended the Grand Master Elect, in coaches from his Lordship's House, in Leicester Square, to the hall Eastward; and all things being regularly transacted as above, D. G. M. Choke proclaimed aloud our noble Brother.

''VIII. James King, Lord Viscount Kingston, Grand Master of Masons! who appointed Nathaniel Blakesby, Esq., D. G. Master.

''Sir James Thornhill, }
''Mr. Martin O'Conner, } *Grand Wardens.*

''and the Secretary was continued.''

'In the *Post*, for November 21–23, 1732, is the following.—

''Last night a Quarterly Com—— was held at the Devil Tavern, in Fleet Street, etc., present Rt. Hon. Lord Inchiquin, Rt. Hon. Earl Sutherland, Pro. Grand Master, Ireland, &c., &c. Between £40 and £50 was brought in for charity from different Lodges.'

'The account in Constitutions, 1738, and others read thus: 'Grand Lodge in due form at the Devil 'foresaid, on Tuesday, 21st November, 1732, with Lord Coleraine, Lord Southwell, and other former G. Officers and those 49 Lodges.'

'The amount contributed for charity was surely large for the period, and proves that our predecessors forgot not to cherish that 'distinguishing characteristic of a Freemason's heart.'

'From the *Post*, December 7th to the 9th, 1732, Bro. Clarke has extracted the following:—

''There was a Grand Committee of the Free and Accepted Masons from several Lodges met at the Horn Tavern, in Palace-yard, to consider of proper measures for raising by subscription, a sum of money for the relief of their poor Brethren throughout England and Ireland.'

'It is important to note that the historians of the Grand Lodge of England are silent as to this meeting, and doubtless at that time were not anxious for the poverty of many of their members being published to the world.

'This paragraph preserves the account of the first meeting of the Grand Lodge of England to provide for a systematic benevolent scheme, and was, in all probability, the beginning, in a humble way, of our present Grand Lodge of Benevolence.

'But let us also note the fact that the revival, as it is called, of the Society only occurred some fifteen years before this meeting, and yet funds were being accumulated to relieve distressed brethren, and the casual sums previously obtained—even as much as upward of £40 at a meeting—were insufficient for the purpose.

'Surely all this points to the fact that there were more Masons in existence than those initiated since 1717, and that in all probability it was the operative portion of the Fraternity who required assistance.

'At the period in question, a great many noblemen belonged to the Order, and it is not likely that a society of 'yesterday' would have secured their patronage to the extent that Freemasonry did, neither is it probable that the class of their members was such as to want pecuniary aid; so that we may relieve in distress as formerly, because of the great accession of gentlemen who did not want such sums, were feeling the need of their old system being restored, under the Grand Lodge, determined to make strenuous efforts to help them.

'From *St. James' Evening Post*, 1733, is extracted as follows:—

''On Monday next, at eight in the morning, the Society of "Honorary Freemasons" will proceed from Whitehall in several barges to Richmond, with a grand concert of music, and return to Fulham, where an elegant entertainment will be provided for them.'

'At the Grand Lodge held March 30, 1734, the same paper states, 'They also appointed Rev. Mr. Orator Henley for their Chaplain for the ensuing year,' and that John Ward, Esq., appointed Senior Grand Warden, 'was M. P. for Newcastle under Lyne.'

'We look in vain for any report of the appointment of Bro. Henley in any of the Books of Constitution, but there is no reason to doubt the fact of such an office being then customary, though no word is said about such office (Grand Chaplain) until many years subsequently, when the unfortunate Rev. William Dodd, D. D., was appointed.

'The Rev. Bro. Henley signalized his appointment by the following advertisement in *St. James' Evening Post*, June 23, 1733:—

''By command of the Rt. Hon. and Rt. Worshipful the Grand

Master of the Ancient and Honorable Society of Free and Accepted Masons of the last General Assembly, Mercer's Hall, and for the entertainment of the Brethren, at the Oratory, the corner of Lincoln's Inn Fields, near Clare Market, on Thursday next; the 25th instant, June, at 6 in the evening, will be delivered an Eulogium upon Freemasonry, the first oration on that subject.

"'N. B.—At the Feast the Brethren were desired by the Grand Officers to come clothed to this oration. It will be spoken in the proper habiliment.

"'Price of the seats to all persons whatsoever, Masons or others—Two shillings.'

'It was not the *first* Oration on Freemasonry, but we should much like to know what was said by our Bro. Orator Henley.' *

Wishing all the regular Grand Lodges generally, and the Grand Lodge of Ohio in particular, peace and prosperity.

Believe me, a faithful Brother of the Craft,

WILLIAM JAMES HUGHAN.

Truro, England, 1876.

OREGON.

Held at Portland, June 12th, 1876.

M. W. Bro. John B. Congle, Grand Master.

Number of Lodges, 57; represented, 57; initiated, 190; members, 2,248; receipts, $4,217.88. Annual Communication, 26th.

The Grand Master opens his address with a reference to the very important event of the Re-union of the Grand Lodges of Oregon and Washington, and their visit to the Grand Lodge of British Columbia, which took place in August, 1875. From all that appears, they must have had a grand time. His reference to this enjoyable event concludes as follows:—

"On this trip several feats in traveling were accomplished which may not occur again soon and are worthy of mention. The Brethren who left Albany and points north of that on the railroad on the express train of Monday morning, the 16th of August, reached Olympia the same evening. The Brethren who returned to their homes south of here on the express train Saturday evening the 21st of August, made the trip through from Victoria inside of twenty-nine hours. To make the round trip none of us traveled less than five hundred miles, and on his return to Jacksonville, Bro. C. C. Beckman would have traveled over one thousand miles.

It is impossible to say by whom we were best treated; by our Brethren of Washington or of British Columbia. Distinction would be invidious. The whole was a grand affair, and years will not efface from the memory of the Brethren who accompanied us, the regal and princely manner in which we were received and treated at every place we visited."

He reports two new Lodges; also the appointment of R.

* Particulars of this eccentric divine are afforded in a racy article in the *Voice of Masonry*, for September, 1875, to which we direct our readers.

W. Bro. C. D. Macdonald as their Representative near Canada; also the sale by auction of lands belonging to Grand Lodge for $5,100. He advocates the following rather startling change in the method of balloting. We were going to call it a novelty, but he is probably right in terming it a return to the ancient custom—so ancient and so long buried that we think it would be a great pity to have it now resurrected:—

"I would recommend the adoption by this Grand Lodge of the following Standing Resolution, believing it to be true Masonry, and that it will be for the best interests of the Craft:

'Resolved, That all Master Masons in good standing, members of Subordinate Lodges of this jurisdiction, shall have the right, when present, to ballot upon the petition of any person for the degrees of Masonry in any Lodge in this jurisdiction.'

This may at first seem to you like a new departure, but I assure you it is not, it is ancient Craft Masonry, and I firmly believe that it will be the means of working great good to the Craft in this jurisdiction. It will save the Brother of any other Lodge who may be present when the ballot is spread, from making public his objections, which generally causes more or less evil and ill-feeling. All Masonic authorities agree upon this one point, 'that when we make a profane a Mason, that it does not make him a member of the Lodge in which he receives the degrees; that he is a Mason at large and can elect to what particular Lodge he will belong, the members thereof not objecting.' Now, if we make the candidate a Mason at large, that is to say a member of the great Masonic Brotherhood, why should every member of that great Brotherhood not have the privilege of saying who shall, or who shall not be admitted into its fold.

I ask you to adopt this Standing Resolution, and do not doubt but that other Grand Lodges will do the same, and that it will be but a few years before Masonry will be actually and not nominally universal. Brethren, think this matter well over and I will risk the verdict."

He strongly condemns gambling and intemperance among Masons, and believes in stringent laws being enacted against these vices, and their rigid enforcement. The past year has been one of unprecedented harmony and progress.

W. Bro. Alex. Watt presented his credentials as the Representative of the Grand Lodge of Canada, and was received with honors.

The Grand Lodges of Utah and Prince Edward Island were recognized.

The adoption of the report of the Committee on Jurisprudence, as under, carried with it the sanction of Grand Lodge to the change in balloting above mentioned:—

"Your committee recommend the adoption of the following resolution, reported by Grand Master Congle, with the addition thereto that the right to object shall be exercised by any Brother whenever, and wherever in this jurisdiction he may feel it to be his duty to use it:

Resolved, That all Master Masons in good standing, members of Subordinate Lodges of this jurisdiction, shall have the right, when present, to ballot upon the petition of any person for the degrees of Masonry in any Lodge in this jurisdiction, and also the right to object to the advancement of any Brother."

We do not at all approve of this action. The members of the Lodge in whose jurisdiction the applicant resides are undoubtedly the best judges of his character. Occasionally, a visitor might know something of him that his neighbors do not know, but such cases will be few and far between. It may have been the custom in old times, but the altered condition of society and Masonry is responsible for far greater changes than have taken place in this particular. We look upon this regulation as placing a mischievous and totally unnecessary power in the hands of visitors. The harmony and prosperity, and, in some cases, the very existence of a Lodge, will be at the mercy of some ill-disposed or even careless sojourner. Besides, to be consistent, our Oregon brethren should have allowed *all* Masons the right to ballot, and should not have restricted the rule to members of their own jurisdiction. The reasons given for the adoption of this rule are equally applicable to all Masons of all other jurisdictions, as well as to those of Oregon.

The following amendment was adopted:—

"After a petition has been received and noted upon the minutes it shall not be withdrawn. In no case shall more than a second ballot be had to correct real or supposed mistakes."

Bro. S. F. Chadwick reports on correspondence in a very able manner. He reviews our Proceedings for 1875. Under the head of "Minnesota," he has the following remarks on the subject of the abolition of dues:—

"In the first place, this system of paying dues is no part of the ancient plan of Masonry, and since its adoption it has created more trouble, and to-day it is engaging the attention of more Grand Bodies than any other question. In all the reports received at Brother Pierson's table there is not one scarcely that has not something in it touching the status of a Mason stricken from the roll for non-payment of dues. Minnesota at this session defines its position on this question as will be seen in this review. There are several Masonic writers and some Lodges advocating the cutting off of this system of dues as a means of perpetuating the life of their Lodges. We may refer to the able treatise of Bro. Parvin, of Iowa, on this subject. Grand Bodies differ in their mode of punishing Brethren thus decapitated, hence we have no penalty that is satisfactory to all jurisdictions. This system of dues and the non-payment of them has led Grand Bodies so far astray that their legislation in many instances is the severest criticism that can be made on their attempt to regulate this matter. For instance read the following from Minnesota adopted at this session.

After declaring those stricken from the roll for non-payment of dues to be non-affiliated, the Grand Lodge goes beyond its rightful power, and virtually condemns them in the following words:

'While a deceased non-affiliate is not entitled to Masonic burial, yet it may be accorded him by courtesy, or as a favor.'

What an absurdity. A Mason worthy cannot be buried by Masons because he is not a member of some Lodge. If it read that a non-affiliate could not claim the privilege of a particular Lodge as such, then it would answer, but the statement as it stands is clearly unmasonic. Since when, Brother Pierson, has a M. M. and a non-affiliate to beg this observance for himself or for a deceased Brother? Since when, has this duty we owe to a brother Mason, become a matter of courtesy or favor, depending on the payment of dues? If a non-affiliate is worthy, why withhold from him a Masonic burial if it is requested? Is the fact that he pays no dues sufficient excuse? This decision says that it is, and unless it can be done through courtesy or favor it cannot be done at all. There is a duty which one Mason owes to another that is older than the Lodge system. Masons bury their dead, not from courtesy or favor, but from a conscientious duty. There are aside from this many worthy Brethren who cannot become members of Lodges, because their applications for membership have been rejected, many of whom are no doubt better Masons in principle than those who rejected them. This class is to receive Masonic benefits out of courtesy or favor or none at all. Away with such a doctrine. If all there is in Masonry lies in dues to a Lodge, Minnesota is right.

Brother Pierson, inasmuch as we are prominent as old fogies, let us place our names on the record for good, and unite in an effort to abolish this system of paying dues, now so prolific of mischief. Lodges can be sustained by a small collection every evening. By a willing offering, however small, Brethren will sustain their organizations. Every one will contribute something, and no Lodge will have a member who will not do so and remain within its doors. We invite a careful examination of this important proposition."

We also copy the following:—

"'A Mason may bring disgrace upon himself, but he cannot upon Masonry.' This rendition of the case will not do. If a body of Masons tolerate the disgrace, as is often the case, the odium is shared by every member. Those who indulge are held responsible for the indulgence and the example, and those who do not indulge are held accountable for a want of sufficient moral character to enforce the edicts of Masonry in such cases. And hence the whole institution is held to be weak and of little moral force. We think a Mason may bring disgrace on Masonry, not only so, but may add reflections daily. How? By omitting to notice the practices of some men who use the Masonic name for their protection. Circumstances that are notorious and which point with one hand directly to the offender in a Masonic garb, and with the other to the Fraternity with impunity, are constantly before us. It is not that an 'ism' is to be introduced into the institution of Masonry, but that a Brother shall be made to feel his relation to the Craft that we plead. Who is to prevent this disgrace from falling on the Fraternity, but Masons. Is it making a fanatical body out of a Lodge if it will cleanse itself of all those of intemperate habits? Wipe them out in such a manner that the act shall go to the

glory of the Craft. Are not Brethren bound by a principle that would indicate this course as the only one to be pursued in these cases. So far as wine bottles at a banquet are concerned we have but little to offer. They can be dispensed with if the occasion is abused by their use. Those characters that bring disgrace on Masonry by a habit that sinks them below the social standing of their Brethren, very seldom attend banquets. Brethren should reclaim their own, and keep them within the fold."

M. W. Bro. J. H. Kunzie (Umatilla), Grand Master.
R. W. Bro. R. P. Earhart (Portland), Grand Secretary.

PENNSYLVANIA.

Held at Philadelphia, December 27th, 1876.

M. W. Bro. Robert Clark, Grand Master.

Number of Lodges, 370; represented, 163; initiated, 1,781; members, 38,236; receipts, $71,431.73.

The Grand Master visited a number of the subordinate Lodges. Fewer accessions to their numbers have been made than in previous years, owing to the depression in business communites, which has made itself felt in the Masonic Fraternity. The Grand Lodge finances are in a flourishing condition. They have cancelled $150,000 of their loan; which is now nearly ten per cent above par in the market. He issued an edict against the "Ontario" brethren.

The Library Committee say:—

"Your Committee note with pleasure, the growing interest in Masonic Libraries as manifested—not only in this city—but throughout the Jurisdiction and the world.

From all quarters come tidings of the formation of Libraries for the use of the Craft.

Most notable of these is the Sheffield Masonic Library, (Worshipful Bro. S. B. Ellis, President,) of Sheffield, England, and the Library of Santa Rosa Lodge, F. & A. M., (Worshipful Bro. John Carlevitz, Chairman), of Milton, Florida. Also by a large number of Grand Lodges, &c., and individual members.

These brethren deserve commendation for their earnest efforts in their great labor.

A liberal encouragement of the Libraries will make those who come after us, no doubt, better versed in the history and traditions of Masonry than a majority of those of our own day.

The over-zealous brethren of 1717,—who destroyed the early records of the Craft, rather than furnish them to the first Grand Lodge of England for preservation,—could not have realized the consequences of their foolish act. It opened the door for the introduction of traditions, &c., which were without foundation except in the active brain of the manufacturers of Masonic degrees, &c.

Thanks to such brethren as William James Hughan, Rev. A. F. A. Woodford and D. Murray Lyon, the true history of the Craft is now being recovered, as it were, from the ashes of 1717.

In view of the great value of the History of the several Lodges,

your Committee would earnestly recommend that some competent brother be appointed by each Lodge in this Jurisdiction, whose duty it shall be to prepare a history of the same for the records, &c., and would ask that a copy thereof be placed in the Library of the Grand Lodge."

The Grand Lodge of Cuba was recognized.

Bro Richard Vaux reports briefly on correspondence. He notices Canada for 1876, and condemns the "Ontario" movement as "unlawful, unmasonic, and subversive of the landmarks." In his opening remarks, he says:—

"On a careful review of the Proceedings of each Grand Lodge, it is, in my opinion, only important to notice what therein appears which has a direct relation to the essential and fundamental principles, and the usages, customs and landmarks of Freemasonry. With all else that belongs to the special and particular legislation, or the mode of administration, or the decisions of Grand Masters on questions or matters exclusively pertinent to each separate and sovereign Grand Lodge, this Grand Lodge has no such interest as demands even a perfunctory notice. We desire to aid in the establishment of the Masonic axiom, that each Grand Lodge is supreme and sovereign in its jurisdiction, and that it will not permit the interference of any other Grand Lodge in its internal administration, and hence criticism on such administration, which is not violative of the usages, customs, and landmarks of Freemasonry, is not to be tolerated, especially under the guise of fraternal intercourse. The Grand Lodge of Pennsylvania has declared this to be its position, and the surest mode of securing for it general recognition, is to maintain it as well by example, as by precept.

M. W. Bro. Robert Clark (Philadelphia), Grand Master.

R. W. Bro. John Thomson (Philadelphia), Grand Secretary.

PRINCE EDWARD ISLAND.

Held at Charlottetown, February 16th, 1876.

M. W. Bro. John Yeo, Grand Master.

Number of Lodges, 9; represented, 7; members, 584; receipts, $590.90. Annual Communication, 1st.

The Grand Master mentions eight Grand Lodges from which replies have been received, tendering fraternal greetings in response to their circular of inauguration. He appointed M. W. Bro. Bro. W. H. Weller as their representative near the Grand Lodge of Canada. He suggests to Grand Lodge the necessity of taking steps for the adoption of a uniform ritual.

It was resolved to leave the procuring of jewels and regalia for Grand Lodge to the Board of General Purposes.

M. W. Bro. John Yeo presented his credentials as the

Representative of the Grand Lodge of Canada, and was duly accredited as such.

The following resolution was adopted:—

"*Resolved*, That whereas intemperance is an evil that afflicts humanity and injures society, and whereas our time-honored and beloved institution has through its agency and the indiscretion of some of its members, suffered from its influences, and whereas we regard the excessive use of alcoholic liquors as a violation of the principles of Freemasonry, and as a sin against God, the Grand Artificer of the Universe, therefore resolved, that this Grand Lodge records its disapprobation of the custom of having intoxicating drinks at Masonic suppers and festivals."

M. W. Bro. John Yeo (Port Hill), Grand Master.

R. W. Bro. B. W. Higgs (Charlottetown), Grand Secretary.

QUEBEC.

Held at Montreal, September 27th, 1876.

M. W. Bro. J. H. Graham, Grand Master.

Number of Lodges 63; represented, 56; initiated, 306; members, 2,716; receipts, $2,338.50. Annual Communication, 7th.

The Grand Master reports four new Lodges. On "Grand Lodge sovereignity," and "England and Scotland," he says:—

"The exclusive sovereignity of each Grand Lodge within its own territory must be maintained. It is the foundation and copestone of our Grand Lodge existence, and the principal source of our unity, harmony and prosperity. The irregular interference of certain European Grand Orients or assemblages, in certain jurisdictions on this continent, the establishment of a clandestine Lodge by one of these in the city of London, England, and the intermeddling of officious innovators with the "body" and established "order" of Freemasonry, under the pretended guise of reform and progress, deserve and should receive the severest condemnation.

In accordance with a resolution passed at the last annual communication of Grand Lodge, I appointed a committee consisting of R. W. Brothers O'Halloran, Stearns, Copeland, Tait, and Isaacson, to confer with delegates (if appointed) from the Lodges, four in number, in the city of Montreal, still continuing in allegiance to the Grand Lodges of England and Scotland. I exceedingly regret to report that no conference has been held, chiefly on account of the non-co-operation of said private Lodges. It did not appear to me that the resolution referred to as passed at last session in restricting the action of the Grand Master in the matter to one particular course of action, was well calculated to facilitate the consummation so earnestly desired by many leading members of the craft in England, Scotland and Quebec.

I cannot, for many obvious and important reasons, recommend the acceptance by Grand Lodge of the conditional recognition proffered by the Grand Lodge of England.

The present, however, seems to me to be an auspicious time for the final adjustment of our relations with these mother Grand Lodges and their excellent daughter Lodges here, and thus secure that perfect unity within our Grand Lodge jurisdiction without which complete harmony and the highest welfare of the craft cannot be fully secured."

He thinks they should not accept the recognition tendered by the Grand Lodge of Missouri for the following reasons:—

"At the Annual Communication in 1875 the Grand Lodge of Missouri passed the following preamble and resolutions, namely:—

Whereas, The Grand Lodge of Quebec has been recognized by the Grand Lodge of Canada, therefore,

Resolved, That the Grand Lodge of Missouri hereby recognize the Grand Lodge of Quebec, A. F. & A. M., having jurisdiction in the Province of Quebec as at present defined, said recognition not to interfere with the vested rights of the Grand Lodges of England, Ireland and Scotland over such of their daughter Lodges as may prefer to remain under their original charters.

Resolved, That the Grand Lodge of Missouri extends to the Grand Lodge of Quebec her best wishes for peace and prosperity.

And while grateful for and heartily reciprocating the good wishes expressed in the last resolution, I cannot recommend this Grand Lodge to accept recognition from the Grand Lodge of Missouri, or from any other Grand Lodge, on any such conditions as are contained in the preamble and the first resolution.

The Grand Lodge of Quebec will cheerfully accept fraternal recognition from the Grand Lodge of Missouri on the condition that this Grand Lodge has the same right of exclusive sovereign jurisdiction within this Province of our Dominion that the Grand Lodge of Missouri claims and exercises within that State of the American Union."

He is of opinion that we should have changed our name to the Grand Lodge of Ontario, and thus have avoided trouble. The proceedings at London have not his approval.

From the report of Bro. E. M. Copeland, the D.D.G.M. for the Montreal District, we learn that there

"Are twenty-one Lodges in this district, working under warrants from this Grand Lodge, and three under Dispensation. There are also three under the Grand Lodge of England, and one under the Grand Lodge of Scotland."

We note one appeal case in which the opinions of the Board, and their recommendation, as under, were concurred in by Grand Lodge. It seems to us an outrageous case, and deserving of more severe punishment than was awarded:—

"And upon the foregoing facts the Board are of opinion:—

1. That W. Bro. Boon in allowing the ballot to be passed a fourth time, after he had declared the candidate rejected and the Lodge had proceeded with other business, acted in direct violation of the consti-

tution of Grand Lodge and the By-laws of his own Lodge; and that the initiation of Mr. Ward was irregular.

2. That although W. Bro. Boon stated to the Board that he could not see that the constitution prohibited him in allowing the ballot to be passed a fourth time, the Board consider the constitution is clearly against the pretensions of W. Bro. Boon, and consider that he should not have been ignorant of the law of Masonry upon so important a point.

3. That W. Bro. Boon, even if he erred in the first place from ignorance, was clearly wrong in conferring the second degree upon Mr. Ward, after the unconstitutionality of the former action, as well as the desire of W. Bro. Brodie respecting the matter, had been intimated to him.

4. That Bro. Byrd, who moved the resolution to have the ballot passed a fourth time, and Bro. Goodrick, S.W., are deserving of censure, more particularly the latter, who is presumed to be, and who ought to be, sufficiently acquainted with the constitution of Masonry to be enabled to govern the Lodge in the absence of the W. M.

It is well known to the Board that W. Bro. Boon has ever since his admission to the Order been one of its most zealous and active members, and has by his attention and zeal gained a high place in a comparatively short space of time; but the Board cannot but feel that if such proceedings in private Lodges are allowed to pass unnoticed, the ancient landmarks and constitutions of Masonry, which every Mason is bound to uphold and maintain intact, are indeed in danger; and, painful as their task is, they cannot conscientiously report otherwise than they have done, and leave the matter in the hands of the Grand Lodge, to be dealt with as it may be deemed best for the interests of the Order, and recommend that Bro. Boon be suspended from all Masonic privileges for the space of six months, and Bro. Goodrick for three months from this date."

Notice of motion was given for the appointment of a Grand Lecturer, with an adequate salary. Also that a member suspended for non-payment of dues shall not be liable for dues during his suspension.

A Committee was appointed to enquire into and report upon uniformity in the work.

A motion to prohibit dual membership in the future, was lost on a ballot by 33 to 42. Elections are hereafter to be decided by a majority of all the votes "cast," not the votes "present." This, we presume, is to allow the counting of blank ballots.

Montreal District was divided, and the northern section set apart as the Ottawa District, with Bro. E. B. Eddy, of Hull, as D. D. G. M.

In the report on the address of the Grand Master, we find the following:—

"The Board would strongly recommend the appointment of a permanent committee for the preparation and collection of materials for a history of the Craft in this Province.

In addition to the important suggestions of the M. W. the G. M. as to Lodges' incomes and outlays, the Board feel it an imperative duty to call the attention of private Lodges to the expediency and importance of keeping Lodge property fully insured.

The Board suggest the appointment of a committee with a view to arrange, if possible, for the publication of a Masonic Magazine in connection with this Grand Lodge.

The Board recommend that a provision should be made by the Lodges of each District for the payment of the necessary expenses of the D.D.G.Ms. incurred in visiting the various Lodges in their respective Districts.

With regard to the all-important question of Grand Lodge Sovereignty, the Board feel that it is a matter requiring the most careful and thoughtful consideration of this Grand Lodge. While the Board cannot do otherwise than heartily agree with the principles of Grand Lodge Sovereignty, as enunciated in the address of the M. W. the G. M., and heartily agree with his observation that this Grand Lodge cannot accept conditional recognition from any Grand Body, such as proferred by the Grand Lodge of England, yet the peculiar circumstances under which Lodges under the jurisdictions of England and Scotland have existed in this Province, even from a time prior to the existence of the Grand Lodge of Canada, should not be lost sight of; and the Board cannot but suggest that this circumstance, as well as others well known to the Grand Lodge, render the connection of these Grand Bodies with this Province of a very exceptional character. With these observations, the Board confidently leave the decision of this weighty matter to the consideration of Grand Lodge.

The remarks of the M. W. the Grand Master, in the sense that this Grand Lodge should not recognize so-called Colored Lodges claiming to exist where regular and duly constituted and recognized Grand Lodges of Masons exist, meet with the hearty approval of the Board."

The Board also recommend that active measures should be taken for the erection of a Masonic Temple.

A special committee reported as follows:—

"Your Committee appointed in pursuance of a resolution passed at the last annual communication of Grand Lodge for the purpose of 'conferring with the Lodges now existing in this Province under warrants from other jurisdictions, with a view to effect, if possible, the amicable junction of said Lodges with this Grand Lodge,' beg respectfully to report:—

That, having assumed the duties of their appointment, they put themselves in communication with the Lodges referred to in said resolution, both by formal written communication and by personal interviews with leading members of said Lodges, the result of which will be seen by the printed copy of the correspondence now read and in the hands of members of this Grand Lodge.

Your Committee are pained to be compelled to report that the reasonable hope that an amicable arrangement might be affected, by which a union of said Lodges with this Grand Lodge would be accomplished, has proved unfounded, and that at present they see no ground for any expectation that such a desirable consummation can at present be realized.

Having, therefore, taken into consideration the communication of the Grand Secretary of the Grand Lodge of England, of the 31st of

March, 1875, tendering to this Grand Lodge conditional recognition on the terms therein proposed, and having duly considered the same, as well as the attitude assumed by the Lodges in this Province working under foreign Warrants, your Committee respectfully recommend to this Grand Lodge the following resolutions:—

Resolved, That the Grand Lodge of Quebec respectfully declines to accept *conditional recognition* from any Grand Lodge, and that more especially it is pained to be compelled to decline the recognition tendered by the Grand Lodge of England on the terms in which it is offered.

Resolved, That deeply deploring everything calculated to create discord or want of harmony among those who should be brethren dwelling together in unity, yet, this Grand Lodge being the equal, within its own jurisdiction, of any Grand Lodge in the universe within *its* jurisdiction, cannot in justice to itself recognize the Masonic authority of any foreign Grand Lodge within the limits of the Province of Quebec.

Resolved, That in view of the unsuccessful efforts made by this Grand Lodge to bring about an amicable solution of the anomaly, unfortunately now existing, of Lodges working in this jurisdiction under Warrants from foreign Grand Lodges, if after the expiration of six months from this date any such Lodge be found working in this Province, all Masonic privileges be withdrawn from said Lodges and all connected with them in this Province."

After a long and earnest discussion, an amendment striking out the last resolution was carried by a vote of 55 to 20.

The following appropriate resolution was adopted unanimously, with evidences of general satisfaction. Bro. Graham fully deserves all the recognition possible for his Masonic services:—

"That in recognition of the very valuable services rendered to the Craft in this Province by M. W. Bro. J. H. Graham and his labors for the welfare of this Grand Lodge, a suitable testimonial be tendered to him on behalf of this G. L., and that the M. W. G. M., the D. G. M., Grand Treasurer and Grand Secretary be a Committee to carry into effect this resolution."

We regret the absence of Bro. Smithers' report on correspondence, which is owing to his removal from Montreal.

M. W. Bro. James Dunbar (Quebec), Grand Master.

R. W. Bro. J. H. Isaacson (Montreal), Grand Secretary.

RHODE ISLAND.

Held at Providence, May 15th, 1876.

M. W. Bro. Nicholas Van Slyck, Grand Master.

Number of Lodges, 31; represented, 27; initiated, 138; members, 3,910; receipts, $2,789.00. Annual Communication, 86th.

The Grand Master delivered a very excellent address. On "Clandestine Masons," he says:—

"Naturally many have sought admission into our Fraternity who being deemed improper or unwholesome material have been rejected. Some of these, ignorant both of the principles as well as the laws and regulations that govern the Craft, have sought to become Craftsmen, and thus be associated with us, in a very novel way.

There has been existing in the city of Providence for some years, two organizations, each claiming to be an organization of Masons, and although an attempt has been made to join them in one, such attempt, we are informed, has failed, and there remains a dispute between them which of the two shall absorb the other. These organizations referred to, comprise what is known as 'Colored Masons.' The Masons of Rhode Island have held and could hold no intercourse with them, and it is also true that neither organization claimed fellowship with us, nor made any claim to be Masons *under us*, but have claimed an independent existence, an original jurisdiction, but never claimed or attempted any Masonic control or jurisdiction over the white people of this State.

These rejected petitioners, finding our portals closed against them, and thinking that anything called by the name of Mason would enable them to claim fellowship with and enforce recognition from us, sought the way by and through, as we are informed, one of these organizations of so-called colored Masons, but through which we are uninformed. The organization applied to, departing from its practice of the past, gave such authority and took such steps as by it were deemed necessary to form a Lodge, which is now said to consist of white men, but is held under the authority and by permission of the said colored Grand Lodge. These men so made and this body so constituted now claim to be Masons, and have impudently or ignorantly endeavored to hold Masonic intercourse with regular Masons. I ought perhaps to say, that some have made application to this bogus Lodge, under the mistaken belief, founded as they have said, upon the false representation that such organization existed under and by the permission of this Grand Body, or under and by the authority of the Grand Master of Masons in Rhode Island—but being in time informed of their mistake, immediately dropped the matter, being content to leave in the hands of those having their petition the money that accompanied it. How far such false representations were made for the purpose of procuring that money is a matter of easy determination.

What rites are practiced or what principles are at the foundation of this organization, is unknown to us, but this is known, that this Grand Body has the sole and exclusive Masonic jurisdiction in the State of Rhode Island, and having such sole and exclusive jurisdiction, none of the organizations referred to can be Masonic.

In consequence of the aforegoing information, on the 27th day of January, A. D. 1876, A. L. 5876, we issued our edict to our several subordinate Lodges, which if carefully heeded and obeyed will protect our Lodges from these people. We now enjoin upon you and our Brethren within our jurisdiction, to be watchful lest the secrets of the Craft be unlawfully obtained through your unworthiness. Already we are assured that many who have connected themselves with this irregular and bogus organization, have found out their mistake and regret their course, and it cannot be doubted that as soon as it is found that they neither are nor can be recognized as Freemasons, the balance will conclude to put aside their claim to be deemed Masons, and be content with denunciation of the Craft, and will seek connection with some society not so strict in its requirements as to qualification or it

may be join that malicious and unreasoning band known as anti-Masons."

He condemns the movement in Ohio, and finishes his remarks on this subject by saying:—

"The Grand Lodge or the subordinate Lodges of Ohio may make as many Masons out of the negro race as it pleases, and we must and will recognize those so made as Freemasons—but we deny its power to give any Masonic vitality to any other Grand Body, it cannot delegate its jurisdiction, nor exercise it jointly with another, but must exercise it itself and for itself. We may be permitted to hope that wise counsels may govern its action."

He reports four new Lodges. We also copy his sentiments on the wearing of Masonic emblems, which deserve wide publicity:—

"There is a desire upon the part of many to wear showy emblems upon all occasions, which desire has led them to do great harm to the Order. We have seen emblems flaunted to the public by persons doing no honor to the Craft, and have been informed of their being worn in places where no Masonic light could penetrate. Again there are those who upon all occasions and in the most public places make proclamation of their being Masons, and boast of their doing things on the square, etc. Whenever this is done in the presence of a true man its effect is saddening. It is through such men that a bad opinion is given of the Order in the minds of right thinking persons, and an opportunity is given to the malicious to attack it. When one boasts of his morality, or parades his goodness or religion, it is a sure indication that he is rotten; and when a man attempts to trade upon his belonging to the Order and to use it for personal or selfish ends you may be certain he is a stone not 'fitted for the builder's use.' Shun such a man and warn the unwary against him."

The recognition heretofore accorded to the Grand Lodge of Indian Territory was withdrawn, for the following reasons:—

"1. A Grand Lodge must be created by Lodges lawfully warranted and duly constituted.

2. There must be had the recognition of the Grand Body out of whose former jurisdiction the new Grand Lodge claims to exercise jurisdiction.

3. Every Grand Lodge must take on the character of independent sovereignty, must acknowledge allegiance to no other Grand Lodge, and must wield its authority in accordance with the well-defined laws and usages of Freemasonry."

"We call attention to the recognition of the Grand Lodge of Indian Territory, as ordered at the Annual Communication of this Grand Lodge in May last, believing that the action then taken was somewhat hasty. The facts in the case are briefly as follows: *Three* Lodges, (for the most part composed of Indians) chartered by the Grand Lodge of Arkansas, participated in the proceedings of organizing the new Grand Lodge. The Grand Lodge of Arkansas has not as yet recognized the legality of the proceedings by recognizing the newly formed organiza-

tion as a Grand Body. Indian Territory has no definite civil status; it has never been organized by Act of Congress; for judicial purposes it is attached to Arkansas. The Indians, composing the membership of the three Lodges, are said to represent three tribes, each claiming a sort of independence of its own, making it extremely doubtful whether a proper Masonic sovereignty can be secured and maintained by the newly formed Grand Lodge."

Bro. Maxfield invited the Grand Lodge to observe the ensuing Festival of St. John, at Silver Spring, and to partake of "a clam bake and shore dinner, without money and without price;" whereupon the invitation was unanimously accepted with thanks.

A Standing Committee on Foreign Correspondence was added to the Constitution, and the following resolutions were adopted:—

"*Resolved*, That a committee be appointed to prepare forms of process and proceedings for the conduct of Masonic trials and report the same, if possible, at the next Semi-Annual Communication.

Resolved, That a committee be appointed to consider the expediency of so amending the Grand Constitution as to provide for a Board or Commission on Masonic Trials, whose duty it shall be to supervise the trial of a Brother accused in any Lodge, or, if the Lodge so elect, to conduct the trial of such Brother."

At the semi-annual Communication, the new Grand Lodges of Dakota, Prince Edward Island, and Manitoba were recognized; and it was resolved:—

"That the Grand Secretary be directed to communicate with the proper officers of the Grand Lodges of England, Ireland and Scotland, with the view of establishing more intimate relations with these Bodies, and obtaining, if possible, an interchange of publications and Representatives."

We also extract the following curiosity:—

"The M. W. Grand Master addresses the Grand Lodge upon the Edict issued requiring the wearing of Black Silk Hats on the 24th of June last, stating the reason for the suspension of W. , of Lodge, No. , to be because he, as Master of the Lodge, did willfully violate the commands of the Edict, thereby publicly expressing his contempt for the authority of the M. W. Grand Master.

The suspension of W. having expired by limitation, he presents himself before the M. W. Grand Lodge, and declares upon his honor that his disobedience of the Edict was because he denied the right of the M. W. Grand Master to prescribe the style of dress which officers and members of Lodges shall wear in public processions of the Craft, and because he believed the Edict in question to have been beyond the prerogatives and authority of the M. W. Grand Master; for these reasons and not intending any willful disrespect to the Grand Master or to Masonry he disobeyed the requirements of the Edict.

Having been fully heard and after a discussion of the matter the W. Brother retires from the hall.

M. W. Thomas A. Doyle, P. G. M., offers the following resolution, which is adopted by 68 in the affirmative against 2 in the negative:—

Resolved, That the suspension of W. by the M. W. Grand Master of Masons be, and the same is, hereby approved and confirmed, and that said is hereby suspended from all the rights and privileges of Masonry until he shall make suitable acknowledgments to the M. W. Grand Master of Masons or to this M. W. Grand Lodge for the error by him committed.

W. is again admitted to the Grand Lodge and offers ample apology for the error committed, saying in conclusion, 'I bow to the assembled wisdom of the Grand Lodge and beg the pardon of the M. W. Grand Master and Grand Lodge.'

On motion of M. W. Thomas A. Doyle, P. G. M., it is

Ordered, That the suspension of W. be, and the same is, hereby revoked, and that he be, and is, hereby restored to all the rights and privileges of Masonry."

M. W. Bro. Nicholas Van Slyck (Providence), Grand Master.

R. W. Bro. Edwin Baker (Providence), Grand Secretary.

SOUTH CAROLINA.

Held at Charleston, December 12th, 1876.

M. W. Bro. Wilmot G. DeSaussure, Grand Master.

Number of Lodges, 184; represented, 160; members, 7,346; receipts, $9,147.00. Annual Communication, 100th.

The Grand Master delivered a very able address, from which it appears that the Craft in the Palmetto State are enjoying a fair degree of prosperity, and have peace within their borders. The system of visitations by District Deputies is now being tried by them, and is being received with satisfaction, as productive of good results.

He reports four new lodges, and condemns the Ontario movement; recommends Dakota and Prince Edward Island for recognition, and does not recommend Indian Territory and Cuba. We extract two paragraphs:—

"By the fraternal courtesy of Most Worshipful Past Grand Master Albert Pike, I have been placed in possession of a Warrant of Constitution granted to Pea Ridge Lodge, No. 85, on 4th June, 1852. The Lodge is now known as Flint Hill Lodge, No. 85. I recommend that the warrant be given to such Lodge, to be placed in its archives, and that the thanks of this body be returned to Brother Albert Pike for its restoration.

An old Grand Lodge Seal has come into my possession, bearing the following device and inscription: Device, 'Square crossed by Compass,' and beneath, a wavy sword. Inscription, 'Virtue and Silence, Grand Lodge South Carolina.' I am induced to believe this was the seal of the body known as the Grand Lodge of South Carolina, Ancient York Masons, and which first appeared in the Masonic history of the State

about 1783. Probably upon the union of the two Grand Lodges in 1817, this seal was placed in the archives of the united body. The adoption, in 1818, of the seal now used, and described in Mackey's History, 138, appears to corroborate such supposition. I recommend that it be placed among the archives.

There also came into my possession a minute book, extending from 1795 to 1810 of Lodge No. 6, held in Winnsboro'. This book has been delivered to Winnsboro' Lodge, No. 11, the successor of Lodge No. 6.

"Masonry was inaugurated in this jurisdiction by the organization of Solomon's Lodge, No. 1, on 29th October, 1736. A Provincial Grand Lodge was organized certainly as early as 1737. In 1754, a new organization was made of the Provincial Grand Lodge. In 1777, the Provincial Grand Lodge declared itself the Independent Grand Lodge of the State of South Carolina. The next year will, consequently, be the Centennial year of the Independent Grand Lodge of the State of South Carolina, of which Colonel Barnard Elliott was first Grand Master. It is proper that such event be appropriately observed, and the attention of the Grand Lodge is invited to the subject. From this statement it will be seen that the present Communication could appropriately have been called the one hundred and thirty-ninth. It has, however, been preferred to number it as the ninty-ninth, dating from the organization of the Independent State Grand Lodge. As a Grand Lodge, that of South Carolina is one of the oldest, if not the oldest in America."

An amendment to the Constitution was carried, providing that a Lodge cannot be opened in the absence of the Master and both Wardens.

A Master was expelled for conferring the degrees upon a maimed candidate, who had lost his right leg below the knee, and had an artificial leg, by which he could place his feet in every position required by the ritual. It was decided that there was no excuse for this action. The W. M. was expelled, and a special committee was appointed to find out how far the Lodge was guilty in assisting at this violation of the Constitution, and to report thereon at the next meeting.

We copy one decision of the Committee on Jurisprudence:

"In the last case and decision submitted by the District Deputy Grand Master of the Tenth Masonic District, the Committee concur only in part. While agreeing with him that the proceeding was entirely irregular, and that it is incumbent upon every brother present to ballot upon the petition of every candidate, they do not concur that such brother can be excused from so voting by the unanimous consent of the Lodge. To scrutinize the entrance of new members into the Order is a duty which every Mason owes, not only to himself individually, but to the body of Masonry at large. The responsibility of admitting an unworthy candidate rests upon every member of the Lodge considering the application, and he cannot free himself therefrom by declining to vote, nor can the Lodge so free him even by unanimous consent. If an improper man be admitted, the damage is not only to that Lodge, but to the Craft. If the brother knows that of the candidate which prevents his favorable vote, it is his imperative duty to vote negatively, and he cannot be relieved from it. They

recommend that the decision be confirmed, with these modifications."

Also the report on the Centennial:—

"The Committee appointed by the M. W. G. M., to take into consideration that part of his address in relation to the Centennial Anniversary of the Inauguration of this M. W. Grand Lodge, and to suggest a plan for the proper celebration of the same, beg leave to report:

That they have given the matter their careful consideration, and would respectfully say that they are of opinion:

1st. That the celebration should be observed, as conducive to the good of the Order, and calculated to enhance the stability and character of the Craft throughout the jurisdiction and country at large.

2d. That the celebration should be held in the City of Charleston, at the next Annual Communication, to be holden in December, 1877, by the delivery of an Oration, and other public ceremonies.

3d. That the superintendence of the same be entrusted to a Committee of five (5) members, of which the Grand Master shall be Chairman, the Grand Master appointing the Committee.

4th. That in the opinion of this Committee the Grand Master invite P. G. M. Blake, of Spartanburg, to be the Centennial Orator.

5th. That in addition to the usual ceremonies of a public installation of officers, the Committee consider the propriety of having a Masonic banquet.

6th. That in addition to the Grand Lodge ceremonies, the Subordinate Lodges be requested to have public installations of their officers upon their respective anniversaries."

Bro. Charles Inglesby reports on correspondence, and notices Canada for 1876. Under "Missouri," he says:—

"It is the custom in this jurisdiction for an Examining Committee always to take the charter with them, so as to satisfy the visiting brother; and this custom prevails, because we agree with Louisiana, in holding that it is the grant of power from Grand Lodge, which gives vitality to the Lodge—of which grant the parchment or paper is only an evidence—and hence, while the charter is unsuspended and unrevoked, the Lodge is entitled to work whether the paper or parchment be in the Lodge room, or in the ante-room, or in the W. M.'s safe at home. Of course, for convenience, for just such purposes as the satisfaction of visitors, the charter should be at hand during Lodge communication; but to say that the mere presence of the parchment is absolutely necessary in the Lodge room, is, we think, carrying the doctrine to an unreasonable extent. Suppose the Grand Lodge revokes a charter, and the members refuse to surrender the parchment, would not Bro. Gouley and those who attach such tremendous importance to the actual parchment or paper, be in a rather difficult fix about it?"

And under "Texas," he has the following on the authenticity of the Bible:—

"In reviewing us, and in very many other portions of his very able report, Brother Cushing staunchly defends the Texas doctrine with reference to the Divine Authenticity of the Bible. He repeatedly acknowledges himself an iconoclast, and would smash up many theories in Masonry which we have most delighted in. He doubts the

great antiquity of the Institution, and laughs at its legends and traditions. But on this authenticity question, he attempts to tear down what we have always considered one of the most beautiful features of the whole Masonic system—its universality. To sustain his argument, it is absolutely essential that we should do so, but in his place, we should have passed the question, or let the argument fall, sooner than seek to sustain it at such a cost. He says that the universality of Masonry is a worn-out dogma, challenges us to show him a Masonic Lodge in a Mahommedan Country, in Africa, Persia, China, Tartary, in aboriginal Russia, aboriginal Ireland, in aboriginal Norway. We have not, we confess, visited Lodges in any of those countries—are scarcely old enough to have been in aboriginal Russia, Ireland or Norway, but we have been taught to believe that it *has* there existed, and believe it as we do any other history. For the benefit of Brother Cushing, we insert an extract from the address of the Grand Master of Virginia, delivered at the last Annual Communication of the Grand Lodge of that State:

'But a few days ago a brother, the prospective Soverign of an Empire on which the sun never sets, performed certain Masonic rites in the distant land of India. Parsee, Hindoo, Mahommedan, Jew and Christian, European and Asiatic, thronged in full clothing of the Craft, to participate in the ceremonies of the occasion—and whilst the native princes had been slow to honor the heir expectant to a throne, the native Masons were emulous and eager to pay respect and homage to the Grand Master and the Prince of England. What an illustration of the conservatism of Masonry.'

Now, if our Most Worshipful Brother of Virginia knew what he was talking about, it is certain that there are some Parsee, Hindoo and Mahommedan Lodges in the world.

But the annals of Masonry, both in Europe and America, demonstrate that the Texas doctrine is an innovation, and is unmasonic. We are told that a Lodge in Dresden initiated a Mahommedan, named Galtha Sadick, who, true to the faith of his fathers, appeared in his national dress, and after satisfactorily answering, in the Arabic language, the questions propounded, was duly initiated. The New York Committee on Correspondence, in commenting on this, gave a similar instance which occurred in their jurisdiction in 1839, when a Mahommedan, named Mahomored Jumah, who was a lieutenant of a frigate of the Inman of Muscat, lying at anchor in the harbor of New York, petitioned St. John's Lodge, No. 1, of that city, to be made a Mason. On the occasion of his initiation efforts were made to procure a Koran, but it was found to be impossible. When the candidate was so informed, he enquired whether the book of the law used by the Lodge contained the doctrine of a belief in the Supreme Being. Assured that it did contain such a doctrine, he answered that it then was a good enough Koran for him, and was accordingly initiated."

M. W. Bro. W. G. DeSaussure (Charleston), Grand Master.
R. W. Bro. Chas. Inglesby (Charleston), Grand Secretary.

TENNESSEE.

Held at Nashville, November 13th, 1876.
M. W. Bro. J. C. Cawood, Grand Master.
Number of Lodges, 399; represented, 348; initiated, 693;

members, 18,635; receipts, $8,291.90. Annual Communication, 63rd.

The Grand Master reports two new Lodges, and a degree of prosperity commensurate with the stringency of the money market. Harmony and brotherly love prevail. He condemns the "Ontario" movement, as "entirely without any semblance of authority."

The Committee on By-laws, in their report, say as to one Lodge:—

"Cheap Valley, 467—Art. V. requires unanimous consent for the withdrawal of petitions, which is contrary to Edict 27, wherein a majority vote is sufficient. Art. I. provides for the election of all the officers, as do the By-laws of Rose Creek Lodge, No. 480, and Mt. Pisgah Lodge, No. 481. This is in conflict with Edict 44, which requires the Master to appoint the Senior Deacon and Tyler, the Senior Warden to appoint the Junior Deacon, and the Junior Warden the Stewards. Your committee are of the opinion that this Edict is an infringement upon the rights—the inherent rights—of subordinate Lodges; that Lodges should not be restricted in the making and adopting of any By-law not inconsistent with the Constitution of the Grand Lodge, the Ancient Constitutions, or Landmarks of the Order. We can find nothing herein inconsistent with Lodges *electing all* the officers, or electing some and appointing some; and, in the appointment of the officers, we believe that the Master—the proper appointing power—should have the *privilege*, this being, as we think, one of his prerogatives. We therefore recommend a repeal of Edict 44, and that these By-laws stand approved."

Edict 44 was afterwards amended so as to read as follows:—

"That Lodges possess the inherent right of electing the Deacons, Tyler, and Stewards, or appointing them, as they may deem best. If appointed, the appointments shall be made by the Master."

We agree that it is the prerogative of the Master to make all appointments.

In the report on appeals we find an expulsion upon a charge of *miscegenation*. We copy another case in which a new point is involved—whether a Mason is bound to keep silent as to the faults of his brethren. We can hardly agree with the committee. Cases may arise in which it would be very wrong to keep silent as to a brother's faults, and yet it might not be judicious or desirable to bring charges:—

"15. J. K. Stephens against Dukedom Lodge, No. 169. J. K. Stephens appeals from the action of the Lodge, in expelling him, upon a charge of traducing the good name of a brother Mason. The question involved in this case is whether or not a Mason is justifiable in publicly proclaiming the errors or misdeeds of a brother Mason, even when such brother has unquestionably been guilty of the same. The appellant was tried for traducing the good name of a brother, in publicly pro-

claiming him a *liar*. In defense he offered to prove that said brother *had* lied. The W. M. ruled out of order all evidence introduced for that purpose, and placed himself and the Lodge upon the broad, high ground that whatever might be the faults of a Mason, they would not justify a brother in publicly proclaiming them, and in denouncing the culprit, until he had been brought to trial and proved guilty. In this, your committee believe, the Grand Lodge should concur. The W. M., in this case, certainly struck the key-note of our Order. It is the essential point in which Masonry differs from the ordinary associations in civil life. In a court of civil law the defense offered by this appellant would be admissable, and for the simple reason that he is, from a legal stand-point, under no obligation to cover the faults and errors of his brother with the broad mantle of charity. With us the case is different. A solemn covenant, which is not to be lightly disregarded or forgotten, must ever be paramount. With us "to traduce" means not to "willfully misrepresent, or defame," but, in its broader, higher, and primal sense, to "represent as blamable, or condemn." The lips of a Mason should be sealed as to the errors of a brother, so far as the outside world is concerned. Only in the Lodge, or in the sacred privacy of a personal interview, should such faults be plainly set forth, and reform demanded. That failing, trial must be had and the unworthy brother expunged from an Order which he disgraces, after which all worthy men are justifiable in denouncing his crimes. We believe the Grand Lodge should emphatically proclaim this interpretation of our Masonic obligations, and thereby stamp with its seal of disapproval the unfortunate habit of lightly discussing or carelessly proclaiming the supposed faults of brethren, into which many have thoughtlessly fallen, and which, in many cases, works irreparable injury. We therefore recommend that the appeal be dismissed, and the action of the Lodge affirmed."

One of the objections brought against Masonry by its opponents is, that it is improperly used as a shield to screen and conceal the guilty and criminal, and prevent proper punishment from reaching them. If the above doctrines are carried out, we fear our opponents will have good reason for their objections. We believe that it should be distinctly understood, and clearly stated, that our Fraternity has no sympathy with the violators of civil law or moral duty—that a Mason who transgresses the law is amenable to punishment just the same as a non-Mason; and that while we endeavor to reclaim our erring brethren, and to make them better men and better citizens, it is no part of Masonry to shield the guilty from the just consequences of their wrongful actions.

The Grand Treasurer and Grand Secretary were appointed a Standing Committee, to procure and place in the Grand Lodge Hall the portraits of all their Grand Masters who have presided, or may in the future preside over them.

The Committee on Correspondence submitted a report,

recommending that "Ontario" be not recognized, which report was adopted.

A resolution to repeal Edict 47 was lost. This Edict prohibits all Masonic processions, except for Masonic burials, Festivals of St. John, or laying of corner stones.

It was decided that the installation of a W. M. is not complete without the conferring of the chair degree.

No report on correspondence, although we are glad to see the name of our old friend, Bro. Geo. S. Blackie, as present. Greeting!

M. W. Bro. E. Edmundson (Pulaski), Grand Master.

R. W. Bro. John Frizzell (Nashville), Grand Secretary.

TEXAS.

Held at Houston, December 2nd, 1876.

M. W. Bro. Marcus F. Mott, Grand Master.

Number of Lodges, 305; represented, 81; receipts, $5,716.10. Annual Communication, 41st.

The Grand Master reports seven new Lodges and thirteen applications refused. On foreign relations, he says:—

"Our fraternal relations with other Grand Lodges remain unimpaired. I have become convinced that our recognition of the Grand Lodge of Ontario was premature, and was calculated to do injustice to the Grand Lodge of Canada. The Grand Lodge of Ontario, after its organization, issued a circular signed by its Grand Master and Grand Secretary, in which the following expression occurs; 'At a convention of Masons *from* various Lodges, etc.' This implied that those Masons were there in a representative capacity as delegates from Lodges, especially in the view of the fact that the circular stated that brethren from St. George Lodge 42, Kilwinning Lodge 64, Erie Lodge 149, St. Mark's Lodge 94, were elected officers. This circular further set forth that no Grand Lodge of Ontario was in existence, that Province having remained, since the act of Confederation, in regard to Provincial jurisdiction, masonically unoccupied territory.

Here then seemed to have been a new Grand Lodge organized in compliance with the American rule. The representatives of at least three chartered Lodges meeting in convention in unoccupied Masonic territory, the geographical bounds of the same politically considered. Assuming upon the entire correctness of this circular, both in letter and *spirit*, Grand Master Sayers and the Committee on Grand Officers' Reports, recommended the recognition of this new Grand Lodge. Shortly after the close of our last Communication, I exchanged credentials with Ontario, and appointed W. H. Street, of London, as our Representative. Soon afterwards, I received the proceedings of the Grand Lodge of Canada, from the perusal of which I learned that the latter treated the so-called Grand Lodge of Ontario as clandestine, and expelled all those engaged in the movement. The Grand Lodge of Canada claims exclusive jurisdiction over the Province of Ontario, and it turns out that the Grand Lodge of Ontario was a self-constituted and self-incorporated body, and did not have the concur-

rence of a single Lodge in the Province. I at once requested the able Chairman of your Committee on Foreign Correspondence, Bro. E. H. Cushing, to make a thorough investigation of the facts, and give me the benefit of his conclusions. In the meantime, I received an official communication from R. W. Bro. Philip C. Tucker, Representative of the Grand Lodge of Canada. He shows that the last named Grand Lodge has sole and exclusive territorial jurisdiction over the Province of Ontario, and argues with great force and perspicuity that the so-called Grand Lodge of Ontario was organized in violation of every acknowledged principle governing the formation of such bodies in America. I have the pleasure of laying this letter before you. On the 23rd of November, Bro. Cushing informed me, as the result of his investigations, that he was satisfied the Grand Lodge of Ontario was a spurious body, and I immediately revoked the appointment of W. H. Street. The Committee on Foreign Correspondence have prepared a full report upon the subject, and will submit the same for your action."

He decided that the loss of the first toe of the right foot disqualifies an applicant from being made a Mason, and says:—

"In regard to the physicial qualifications of a candidate, I know of but one safe rule to follow. The candidate must be without maim or blemish. In other words, he must be sound in mind and member.

In the ancient charges, it is said that no master should take an apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body. To adopt any other rule than this would be to leave the question of physical qualification to the discretion of the Masters of Lodges. Each would judge for himself to what extent the candidate was qualified, and perhaps no two would determine the question exactly alike. If the rule is to be relaxed, and the general idea promulgated that the candidate must be possessed of only such physical qualifications as will enable him to make himself known, no one but the Master under whose control the work is performed, can determine the question. It might seem to one that a one-eyed man is capable, to another that a man with a cork leg is eligible, and so on, almost through the entire category of physical defects. I am aware that for some years after the war a strong effort was made to relax the ancient rule, and in some instances the effort was successful. It had its origin in the generous sentiment which prompted brethren to bestow upon the disabled soldier, who bore the scars of honorable battle, the benefits of the mystic tie, and in many cases the appeal was irresistible. Calm reflection, however, is illustrating the mistake of ever having permitted principle to be sacrificed to the dictates of expediency or sentiment, and Grand Bodies are gradually drifting back to the safe anchorage of the ancient regulations and usages.

Our distinguished and lamented brother, Past Grand Master Gray, as Chairman of the Committee on Jurisprudence, in 1866, used the following language:—

'We fully concur in the statement that the rationale of the law excluding persons physically deformed or imperfect lies deeper and is more ancient than the source sometimes ascribed to it. It is grounded on a principle recognized in the earliest ages of the world, and will

be found identified with that which obtained among the Jews. In this respect the Levitical Law was the same as the Masonic, which would not allow any 'to go into the veil' who had a blemish; * * * and however much we may regret it and sympathize with a man in his misfortune, we cannot conscientiously receive him into our Order; and we are pursuaded that, at all times and under all circumstances, a strict adherence to every landmark, both in letter and spirit, will be found to enure to the honor and benefit of Masonry.'

These views were adopted by the Grand Lodge, and I think are conclusive of the question in this jurisdiction."

On this subject his ruling was sustained by Grand Lodge, by the adoption of the report of a committee, as follows:—

"Your committee express their unqualified assent to the decision of the Grand Master upon the question presented him, in regard to the loss of the member mentioned as rendering the applicant unfit to receive the degrees in Masonry. The only safety for the organization lies in a strict adherence to those ancient landmarks established when Masonry first had her beginning. Any departure, however trivial, will set us adrift upon the great sea of doubt and uncertainty, in which no sure anchorage can be found, and upon whose troublous bosom the staunchest vessel cannot ride with safety. This is peculiarly the day of innovation, and on every side we behold moral fabrics of human ingenuity constantly rising up to live only for a season and then vanish, leaving not a trace of their existence behind except their ill effects upon the fortunes of the race.

The ancient regulation requiring every apprentice to be a perfect youth, having no maim or defect in his body, was established in much wisdom, and is in strict analogy and beautiful harmony with the moral idea of the institution—that is, it is not the office of Free Masonry to regenerate, but rather to preserve, to brighten and to expand."

Bro. E. H. Cushing, Chairman of Foreign Correspondence, presented the following resolution, which, on motion of M. W. Bro. Joseph D. Sayers, was unanimously adopted:

"*Resolved*, That the resolution extending fraternal greeting to and asking intimate intercourse and acquaintance with the Grand Lodge of Ontario, passed by this Grand Lodge in June, A. L. 5876, found on page 46 of the printed Proceedings, be and the same is hereby repealed."

Thus the solitary foothold gained by the disorganizers, through false representations, falls away from beneath them, and they are left without the countenance of a single Masonic body.

It was found necessary, in order to prevent irregularities, to pass the following resolution. We are surprised that the opposite practice should ever have been allowed:—

"*Resolved*, That all applications for dispensations for new Lodges, and for charters for Lodges, shall be actually signed by those whose names appear thereto, each petitioner signing for himself."

Bro. E. H. Cushing reports on correspondence, and notices Canada for 1876. Under the head of "Nebraska," he says:

"The problem how to get the light of knowledge into the minds of the Masters and members of Lodges is one that puzzles fifty-odd Grand Masters, and as many Correspondence Committees, every year. The Grand Masters are continually repeating the simplest of propositions in the plainest of terms. They decide sometimes a thousand questions, or rather answer them, of matters that the youngest Entered Apprentice ought to have sense enough to see through. They repeat year after year, and in Grand Lodge after Grand Lodge, the same dreary monotonous set of queries and replies, and send them all around among the Lodges, and yet such is the blank of Masters of Lodges, that these replies do not reach a day or a mile beyond the occasion that called them out, and the next term will bring them to the surface again. It is now scarcely possible to raise a new point.

Our own impression is, that the difficulty lays solely in the disposition of Lodges, borrowed from another society of modern origin, to encourage the ambition of their members by making rotation in office the rule in their elections. A Master, after a year's service, has found out something of the rules and principles of Lodge jurisprudence, and can rule and govern his Lodge without referring trivial matters to the Grand Master. He is then passed, and a new Master takes his place, to learn over again the same routine. So also of Grand Masters. The annual change of Grand Masters tends sometimes to confusion in ruling. The remedy is, when a good Master is found, to keep him. The office of Worshipful Master is for the benefit of the Lodge, and not for the individual; and the brother should fill it who can fill it best for the Lodge. Now, shall that be one who has learned the laws and mode of governing, or shall it be year after year for a new man ignorant of all these."

In speaking of our recognition of Quebec, he says we "yielded to the almost universal opinion of American Grand Lodges." We beg to inform Bro. Cushing that we did nothing of the sort. The opinions of other Grand Lodges had no influence whatever, in determining our course of conduct. It was simply a question with the Masons living in the Province of Quebec. About one-half of them joined in the formation of the Grand Lodge of Quebec. The rest preferred to remain with the Grand Lodge of Canada, and so long as they did so, we refused to cast them adrift. We could do no less. And as soon as the opposing parties *in Quebec*, reconciled their differences, and our "loyal" Lodges there consented to join the new organization, upon terms mutually and amicably settled among themselves, (in spite of some outside interference,) then, and not till then, did we recognize Quebec, and cede the territory. All the Grand Lodges in the United States had expressed their opinions about the matter years before, and we thought those were the most sensible and the best informed as to

the actual position of affairs here who preferred not to interfere in what they saw was "a family quarrel," and waited quietly until we had settled the matter ourselves.

M. W. Bro. Marcus F. Mott (Galveston), Grand Master.

R. W. Bro. George H. Birnghurst (Houston), Grand Secretary.

UTAH.

Held at Salt Lake City, November 14th, 1876.

M. W. Bro. Edmund P. Johnson, Grand Master.

Number of Lodges, 6; represented, 5; initiated, 21; members, 341; receipts, $1,092. Annual Communication, 5th.

The Grand Master reports the Craft in a favorable condition, peace and harmony prevailing, and a steady and permanent advance. On "Life Membership," he says:—

"This is a subject which has been alluded to by one of my predecessors, and to which I would call the attention of the Fraternity in this jurisdiction. I would recommend each Lodge to provide in its By-laws a manner in which a brother may become a life member on the payment of a suitable sum.

The system has many reasons to commend it. It often is the case that a Brother may be to-day in circumstances to pay into the Lodge treasury a hundred dollars, or some other suitable amount, without any inconvenience, and thus relieve himself from the payment of all dues in the future. It is not an unusual case, especially in this western country, that the same Brother, by reverses consequent upon the speculative character of much of the business here, becomes so reduced as to be unable to bear his proportion of the financial burdens.

To the Lodge it is also a benefit in many respects, financially, because when the amount is placed at interest, or invested in profitable stocks, or productive real estate, the income is constantly accruing to the Lodge, even after the dimission or death of a member, or his suspension or expulsion for any offence against our laws. Thus a Lodge composed of life members, is one whose membership, as regards its income, can never decrease, but, in the natural course of events, must always increase. The financial condition of a Lodge, with a reasonable proportion of life members, after an existence of forty or fifty years with a healthy and natural growth, can easily be anticipated. I would therefore urgently recommend action on this subject by the Lodges in this jurisdiction."

He advocates the more general observance of the "Grand Masonic Holidays," the Festivals of the Saints John, and thinks they should never be allowed to pass without some kind of recognition, in any place where there is a Masonic Lodge. He says it would be bad policy to establish a "color line" in Masonry. He refused permission to a Lodge to appear in clothing on the Fourth of July, and his remarks on this subject are sound:—

"I was requested by Weber Lodge, No. 6, to grant them a dispen-

sation to parade in Regalia on the Fourth of July last. This request I promptly refused, and I deem it proper to a say a few words to the Fraternity on this subject. Every well informed Mason, upon a little reflection, will agree with me that the institution of Free Masonry is not established or perpetuated for the purpose of show, or to enable its members to parade themselves in gilded trappings to gratify individual vanity, or to add to the attractiveness of occasions not purely Masonic, however worthy in themselves, by their presence as a body. While lofty patriotism and devotion to his government should animate each individual Mason, yet the Craft as a body ought not to appear, except on days and times recognized as Masonic. While it is eminently proper, under favorable circumstances, for the Brethren to join in procession at the funeral of a Brother, on Masonic Anniversaries, the laying of Corner Stones, and on any occasion by ancient usage deemed appropriate, yet, even then care should be observed to do nothing for mere display. The Regalia should be most simple; white gloves and aprons, the distinctive badge of a Mason, and the jewels of the officers, are all sufficient. We should discourage every inclination for show, and devote ourselves to the true work of Masonry; in the Lodge room, at the bedside of the sick, in the relief of the distressed, in the dissemination of the doctrines of morality and brotherly love, and the worship of the one true God. The mission of Free Masonry is quiet and unobtrusive, but its influence is none the less potent. Let us then, each and all of us, labor to the end that the principles of our beloved Institution shall occupy their proper place in the social, moral and religious polity of the world; and we may rest assured that there will be ample field for the exercise of all our energies, and the employment of our time and means, and our labors will leave their impress in unmistakable characters on the history of mankind."

From the report of the Grand Secretary, we learn that one Lodge expended nearly $600 in charity, being about fifty cents *per capita* per month. No application has been made for a new Lodge for two years. The Grand Secretary is also the Librarian, and is very enthusiastic in his work. They have a new Reading Room and Library, commodious and comfortable, and well supplied with literature.

The following was adopted:—

"*Resolved*, That all Masons in this Jurisdiction are forbidden to hold Masonic intercourse or communication with any person claiming to hail from the spurious so-called 'Grand Lodge of Ancient, Free and Accepted Masons of Ontario,' of which F. Westlake claims to be Grand Master, and W. W. Fitzgerald, Grand Secretary, and which has its pretended seat of government at the City of London, in the Province of Ontario."

The returns of some of the Lodges are rather remarkable, as to their financial operations. Wasatch, No. 1, has 109 members, paid $342 Grand Lodge dues, expended $304.50 in charity, and have $2,895 in the treasury. Mt. Moriah, No. 2, has 99 members, paid $319 Grand Lodge dues, expended $541 in charity, and has $3,780.67 in the treasury.

Argenta, No. 3, has 43 members, paid $144 Grand Lodge dues, and expended $238.75 in charity. The above three Lodges are in Salt Lake City. Weber, No. 6, at Ogden, is only two years old, has 32 members, paid $105 Grand Lodge dues, expended $160 in charity, and has $130 in the treasury. We doubt if this showing in finances, for one year's work, in proportion to membership, is equalled anywhere. It appears astonishing to us, and we do not understand how it is done.

The Masonic Board of Relief of Salt Lake City, received during the year $1,034, and paid out $1,142.27. Among the receipts, we see "Relief Refunded, $283; Sinking Fund, $100; and Donations, $112.25." Among the payments, one applicant from Massachusetts received $249.30; Widows of non-affiliated Masons received $310; and paid for funeral expenses, $312.07.

The following was adopted:—

"*Resolved*, That this Grand Lodge recommends to constituent Lodges in this jurisdiction, the establishment of Life Membership, at the uniform fee of one hundred dollars, which shall thereafter exempt the Brother, taking such Life Membership, from all Lodge dues."

Bro. Christopher Diehl reports on correspondence, and notices Canada for 1875. After quoting the deaths of Bros. Wilson and Harris, he says:—

"Our heartfelt sympathies are tendered to our Sister Grand Lodge of Canada in its sad bereavement, and we can assure her, that it shall be our constant duty to extend every Masonic courtesy and assistance to the widow of the late Grand Master Wilson, who resides now in our city, and who the undersigned has found as true and noble a lady as her husband was a true and noble man."

M. W. Bro. Jos. M. Orr (Salt Lake City), Grand Master.

R. W. Bro. Christopher Diehl (Salt Lake City), Grand Secretary.

VERMONT.

Held at Burlington, June 14th, 1876.

M. W. Bro. Nathan P. Bowman, Grand Master.

Number of Lodges, 99; represented, 87; initiated, 267; members, 8,169; receipts, $2,112.50.

The Grand Master reports no new Lodges, which he thinks is a sign of encouragement. On these reports he says:—

"The report on Foreign Correspondence, as year after year presented, is the cream of the proceedings in sister jurisdictions, from which more can be learned of Masonry than from almost any other source. The last report of the Vermont committee is unusually interesting

and able, and ought to be read by every Mason in this jurisdiction. It is through these documents that the Craft in this state are informed as to the condition of the Fraternity elsewhere. It is through them that subjects of fraternal controversy are thoroughly canvassed, and thereby the several Grand Lodges better enabled to settle advisedly their various subjects of doubtful jurisprudence. It is through them that rays of light spring up here and there all over the Masonic world, so that an opportunity is given to every Mason, if he will, to study the best practical workings of our sublime principles, and thus behold as in a mirror the high possibilities of usefulness to others that are within the reach of every one of us. The preparation of these reports involve the careful examination of some four thousand pages of closely printed matter, which will give some idea of the time and labor involved to make a thorough review of the standing of the Institution in sister jurisdictions."

We copy three of his decisions, with the remark that we do not agree with the first. We do not allow any brother to tell how he voted. A brother acting in the manner stated below would be liable, in this jurisdiction, to discipline:—

"In balloting for a candidate only one black ball is cast, the person casting it has a right to waive the privilege of secrecy, and at the time avow his vote in open lodge without being required to give his reasons. The lodge is bound to presume he did it for good and sufficient reasons. Such brother is not liable for unmasonic conduct unless he should avow an unworthy motive for so doing.

When on appeal the proceedings and sentence of a subordinate lodge is reversed for illegality in the trial and sentence, the brother is thereby reinstated in all the rights and privileges which he had before the trial, *including membership*.

QUESTION.—In case charity is bestowed by a lodge or member upon a member of another lodge to which he belongs, can they be compelled to re-imburse it?

ANSWER.—No. Charity in all cases must be voluntary, not compulsory. While charity is a Masonic duty, the lodge or brother bestowing it must be the judge of that duty."

The reprint of Grand Lodge proceedings is ready for the printer, from 1794 to 1846.

An elegant gold watch was presented to the retiring Grand Master, Bro. N. P. Bowman, with the following resolutions:

"*Resolved*, That the thanks of the Most Worshipful Grand Lodge of Vermont are eminently due and are hereby tendered to the Most Worshipful Nathan P. Bowman, for the able, courteous and impartial manner in which he has discharged the important and difficult duties of the high station which he has so well and satisfactorily occupied for two years.

Resolved, That as the Grand Master retires to the floor of this Grand Lodge, it is the hope of his brethren that his counsel and presence may long greet us in our assemblages. The last of the Grand Masters whose services as a member reaches back to the days of Tucker, Haswell, Webster and Butler, his retirement is a marked event in the history of the Grand Lodge of Vermont, and as he passes from

the Oriental chair he carries with him the cordial esteem and receives the grateful acknowledgment of his brethren for his long and faithful services, and it is the earnest prayer of his brethren that heaven's best blessing may rest upon *him* and *his* until called to that Grand Lodge where the Grand Master of the Universe presides, whither we are all so rapidly hastening."

Bro. Henry Clark reports on correspondence, and notices Canada for 1875. In his conclusion, he says:—

"Free Masonry is the representative of the truest and most Catholic conservatism the world has ever seen, knowing no nationality, free from all political affinity; the evangelist of religion but untrammeled by the bonds of sect or scism, through the long ages of its peaceful course its mission to unite and harmonize the race; recognizing the distinctions of rank and social standing; yielding unquestioned obedience to the civil laws; always respecting peace and power; ever rendering knowledge to greatness and worth. Our Institution has embraced and brought together men of every rank and class, and clime and country, and religion, and so mingled and trusted them from the sovereign down to the subject upon the broad level of tesselated pavements of her temples, that the rough corners of prejudice and intolerance have been broken off and rounded, and the *rough* ashlars made perfect ashlars of toleration, forbearance and brotherly love.

During the past year the prospective sovereign of an empire on which the sun never sets, performed certain Masonic rites in the distant land of India. Persian, Hindoo, Mahommedan, Jew and Christian, European and Asiatic, thronged in full regalia of the Craft to participate in the ceremonies of the occasion, and while the princes had been slow to honor the true expectant to the throne, the native Masons were emulous and eager to pay respect and homage to the Grand Master and Prince of England. What an illustration of the conservatism of Masonry.

It is a patriotic duty then—something immeasurably higher than any of the aims of party or of politicians—to preserve and conserve this great conservator; to purify and make it as perfect as human weakness dare attempt; and this can be done best, if not done only, by guarding the approaches to the citadel of our power."

M. W. Bro. Henry H. Smith (Rutland), Grand Master.
R. W. Bro. Henry Clark (Rutland), Grand Secretary.

VIRGINIA.

Held at Richmond, December 11th, 1876.

M. W. Bro. Wm. B. Taliaferro, Grand Master.

Number of Lodges, 199; represented, 133; members, 8,992; receipts, $4,260.

The Grand Master opens his address with a reference to their recent severe losses by death. Within a short time, their Grand Lecturer, Grand Treasurer and Grand Secretary have passed the portals of this earthly tabernacle. Bro. John Dove was the oldest Grand Secretary in the world, having held that position since 1835. He was also the

author of the "Virginia Text Book." He was well-known and highly esteemed throughout the whole Craft, and his death will be felt as a great loss to Masonry in general. We tender to our Virginia brethren our heartfelt sympathy in their great trials. Bro. Taliaferro says:—

"The oldest among us is not old enough in Masonry to recall the period when any other than one honored form occupied the chair of Grand Secretary. No Past Grand Master lives among us who was proclaimed as Grand Master, upon the occasion of his election, by other than one Grand Secretary; no neophyte for fifty years, but who, upon his admission to our Institution, looked upon the author of the Virginia Text-book as the embodiment of all that could be known or taught in Masonry; and none, who, when they have in time become the sages and teachers of the Craft, but have recognized, not only the lore and learning which distinguished him, but that through a life far exceeding that of most men, he had daily illustrated and exemplified the beautiful tenets and teachings of our profession.

The intelligence of the death of the oldest Grand Secretary in the world, will be received throughout the confines of Masonry with profound sensation, and I am pleased to inform you that already I have received from the highest authorities of other jurisdictions, the assurances of condolence and sympathy.

The Grand Treasurer, though not so well known beyond our limits, was yet widely known and sincerely honored within our own jurisdiction. For the fourth of a century the members of this body have been gladdened at their annual re-unions by his genial and hearty salutations, and they have recognized, by his successive re-elections for so long a period, their high estimation of his exemplary life, and of his high character as a faithful officer.

The Grand Lecturer, but for a years past charged with the important duty of receiving, retaining and transmitting the unwritten formulas and secret ritual of our ceremonies, brought to the execution of his laborious trust, a strong mind, a retentive memory, a severe application, and an exactitude of expression, which could be alone attained by a rare zeal and love for the Institution. He was without an equal in his place, and his life was as pure and exemplary, as his work was exact and perfect.

I convened the Grand Lodge in extraordinary communication to participate in the funeral obsequies of each of these brethren.

The death of three eminent Masons, two of them so long connected with this Grand Body as almost to be regarded as its 'immovable jewels,' whilst it falls with a heavy blow upon us, should nevertheless inspire and nerve us to the work of maintaining and seeking to perpetuate an Institution that fixed its impress so powerfully upon their characters, and to which their lives were so entirely devoted."

He does not approve of "Lodges of Sorrow," and there is certainly weight in his remarks on this subject:—

"I have had my attention called since your last Annual Communication, to what are termed 'Lodges of Sorrow,' and I have been requested to give my countenance and authority to their being held in this jurisdiction. It is a pleasing and pious duty to pay tributes of respect and honor to the dead; but spectacular demonstrations, de-

signed to strike the eye and amaze the senses by displays however imposing do not accord with my views of the solemn and sacred character of those rites that testify our admiration, or manifest our love for deceased friends; besides this, the tendency, in my opinion, would be to engender discontent, and perhaps ill-feeling, because of the difficulty of determining to whom such honors are due, and the feelings of personal friends would be often wounded because such honors were not accorded to those believed to be entitled to them. For these reasons I have withheld my approval of such assemblages."

We also copy the following:—

"Application has also been made by a certain organization styling itself the 'Grand Lodge of Ontario,' for recognition and exchange of representatives. This association, pretending to be Masonic, violates by its published constitution, some of the most important, fundamental, and essential principles of Masonry, which of itself of course, independent of the fact that it claims to occupy territory recognized by us as belonging to the Grand Lodge of Canada, with which our relations are so cordial, would be sufficient warrant for rejecting their petition, but I submit that respect to the Grand Lodge of Canada, as well as our obligations to Masonry, require us to go farther, and to interdict all communication or Masonic intercourse with those recognizing allegiance to such a body.

As far as I have been able to judge, from my own observations as well as from the reports of the District Deputy Grand Masters, which have been received, the condition of the Craft within our limits is such as to cheer and rejoice us. The number of Dispensations issued durring the past year is much smaller than in preceding periods, but such a circumstance is by no means significant of any decadence in our Institution, or that the zeal and love of our members has abated. Propagandizing is no part of Masonry, and I am satisfied with the healthy growth of the parent tree, without desiring to run the risk of its being weakened by the off-shoot of new branches."

In the reports of the District Deputies, we notice that Bro. Warner Eubank has served as D. D. G. M., (with the exception of a few years) since 1854; a period of 22 years, and he asks to be relieved. We fancy he can take the prize, although there are only two Lodges in his district, and one of these U. D.

Special Committees were appointed, and prepared appropriate notices of the distinguished brethren deceased. Bro. Dudley was 68 years old, and was elected Grand Treasurer in 1845. Bro. Dowell, Grand Lecturer, was 54 years old, and was noted for his strict and intelligent attention to business, for his quiet and modest deportment, and courtesy to all. We copy the notice of Bro. Dove:—

"Our venerated Brother was born in this city on 2nd September, 1792, and at the time of his death was probably the oldest male native resident. From his early manhood he had always occupied a conspicuous social and professional position, and few men ever commanded to a greater extent, through a long and useful life, the confidence and

affectionate esteem of all his fellow-citizens. In the midst of the exacting duties of a large professional practice, and his official engagements in connection with this and other Masonic bodies, he was not unfrequently summoned by his fellow-citizens to the performance of public duties in connection with the municipal government, and for many years presided over the Common Council of the city with eminent acceptability and public usefulness.

In the first year of his manhood he became a Mason, and his after life was always identified with this Institution of ours. His mother Lodge early appreciated his eminent abilities, and made available in every position of honorable trust his capabilities for useful service. He took his seat in this Grand Lodge as the Representative of Lodge No. 36, at the Annual Communication of 1816, and the minutes of this Body record his presence at every Communication until the day of his death. In 1818 he was elected Grand Secretary of the Grand Chapter. In 1822 he was appointed as District Deputy Grand Master, and subsequently filled the positions of Grand Junior Deacon, Grand Senior Deacon, and Grand Junior Warden. His advancement to the Grand East was arrested by his summons to the duties of that honorable station in which he won his highest laurels, and exerted his widest influence. In 1834 he was elected Grand Secretary of this Body, and forty-one successive re-elections, in each of which the ballot was but mere matter of form, attest the value which this Body attached to his services, and the implicit confidence with which the Craft looked to him for guidance and instruction.

In May, 1843, he presided over a Convention of Grand Lecturers, held in the city of Baltimore, for the purpose of consultation and mutual instruction, so as to secure uniformity and accuracy in the Work. At the ensuing session of this Grand Lodge he was requested by formal resolution to prepare and submit a report embodying the designs laid down by that Convention. In obedience to this request, he prepared and submitted the Text-Book, which, after reference to a committee of eminent brethren, was approved and adopted by the Grand Lodge, and ordered to be published. This valuable work, the *vade-mecum* of every Virginia Mason, has made the name of John Dove familiar in every Masonic household throughout the Union."

The following report was adopted:—

"In reference to the request for our recognition of the Grand Lodge of Cuba, your committee does not think that there is sufficient evidence before them to act with judgment. We sympathize with the Masons of Cuba in their past troubles, arising from their connection with the Scottish Rite, and hope they will soon show themselves before this Grand Lodge in a light to have our cordial recognition. At present, we cannot recommend action.

We cordially approve the recommendation of the Most Worshipful Grand Master in reference to the so-called Grand Lodge of Ontario, and would respectfully suggest that the Grand Master be authorised to issue an interdict forbidding all Masonic communication with that body and its adherents."

M. W. Bro. Richard Parker (Winchester), Grand Master.
R. W. Bro. Wm. B. Isaacs (Richmond), Grand Secretary.

WASHINGTON.

Held at Olympia, September 27th, 1876.

M. W. Bro. O. P. Lacy, Deputy Grand Master.

Number of Lodges, 20; represented, 19; initiated, 58; members, 720; receipts, $1,821.10. Annual Communication, 19th.

The Grand Master, Bro. T. T. Minor, was not present. His address was read by the Grand Secretary. We make one extract:—

"Another case has come up which I refer to you for examination and decision. It arose between Baker City Lodge, No. 47, of Oregon, and Blue Mountain Lodge, No. 13, of this jurisdiction. A brother of Blue Mountain Lodge while in Baker City was taken sick and compelled to ask assistance from the brethren of Baker City Lodge. They generously responded and administered to his wants as his necessities required, afterward sending the bill of their expenditures, viz., $89.75, to the Lodge of which he was a member. Blue Mountain Lodge then asked an itemized bill, which was furnished as requested. Blue Mountain Lodge then adopted the report of their committee, stating in substance that Masonic charity was a universal duty, and a sojourning brother had the right to receive aid and assistance from the Lodge within whose jurisdiction he might be, which aid should not be a charge on or chargeable to his own Lodge. The position I think thus far is correct. No representation was made that the bill in any of its items was exorbitant or unreasonable. The matter was referred by Baker City Lodge to the Grand Master of Oregon, and by him to me.

On examination, I could find no precedent to govern me in the matter, none at least which seemed to me to apply properly to this case. I therefore wrote to Blue Mountain Lodge recommending that they pay said bill not as a charge upon them justly collectable, as a debt due, but urging what I believe is the proper light to look at it, that to care for and minister to the sick is one of the highest privileges of Masonry. Masonic charity to the true Mason is no hard task or stern duty. It should be done as eagerly and come forth as readily as sweet waters rush out from the bubbling spring or silver notes from the lark. The air we breathe is not a greater necessity to the physical man than the exercise of charity to the true Mason, and an amount to pay like this in behalf of one of their own members who was contributing towards their own support, was a privilege Blue Mountain Lodge should esteem highly and not hesitate in regard to strive or avoid.

I believe it has been the custom in this jurisdiction for the Lodge of which a sojourning brother is a member to pay the expenses of sickness or any assistance afforded. No decision, I believe, has been given on the subject.

The reply of Blue Mountain Lodge, declining in part to act upon my suggestion, I have the honor to enclose herewith for your action. I think it well to give this matter careful attention, and come to some suitable understanding thereon. For my part, for the sake of the good name of Masonry in Washington Territory, I desire to see this bill paid, but desire still more that it be done only so as to establish a precedent that shall stand every test of Masonic Jurisprudence."

On this subject, the following report was adopted:—

"That the claim set up by the said Baker City Lodge for nursing and otherwise waiting upon the sick member of Blue Mountain Lodge, is in the opinion of your committee unmasonic. We consider the duty of Masons everywhere, and they should esteem it a privilege to minister to the wants and necessities of sick brethren temporarily sojourning in their midst. This it one of the rights to which every Mason is entitled by virtue of his profession. And while we consider the very extraordinary claim of Baker City Lodge—which is without precedent so far as we are informed—at variance with the spirit and intent of our Institution, and calculated, if countenanced and encouraged, to destroy that true fraternal love and charity which has ever characterized the Order, we would respectfully recommend that Blue Mountain Lodge, No. 13, be requested to pay the claim of the said Baker City Lodge, not as a debt, justly due, but as the best means of promoting that fraternal courtesy that should always exist between Lodges of neighboring jurisdictions."

Dakota and Indian Territory were recognized, and the following resolutions adopted:—

"*Resolved*, That the M. W. Grand Lodge of Washington, in Annual Communication assembled, do publish and declare its inflexible purpose and determination to support and ever maintain that principle of Masonic law inherent in every Grand Lodge, of supreme and exclusive jurisdiction over all matters of Ancient Craft Masonry within territorial limits established by its lawful authority,—a principle sacred to every Grand Lodge exercising such authority in and over territory unoccupied by another,—a principle conservative in action, preservative in polity, productive of peace and confraternity, and as maintaining the independence and fortifying the legitimate rights and prerogatives of every Masonic Grand Body.

Resolved, That in order to guard against imposition, and for the guidance and protection of the Craft in this jurisdiction, and to preseve the peace, concord, and amity existing between the Grand Lodge of Washington and the Grand Lodge of Canada, this Grand Lodge hereby interdicts and prohibits all Masonic intercourse by or on the part of the Fraternity in this jurisdiction either as individuals or in Lodge capacity, with the so-called 'Grand Lodge of Ontario,' or any bodies or individuals in any way connected with the attempted formation of said 'Ontario Grand Lodge,' in defiance of the rights of the Grand Lodge of Canada."

"*Resolved*, That the Grand Masters of the several Grand Lodges in the United States be requested to meet at such time and place as may be deemed most convenient and take into consideration and recommend a plan for the organization of a National Grand Lodge for the United States."

A National Grand Lodge has often been spoken of for the United States, but so far the idea has met with very little encouragement. It remains to be seen what will result from this new movement in that directon.

Their limited financial resources have hitherto prevented the printing of a full report on correspondence. A resolu-

tion to have full reports in future, was lost by a vote of 34 to 35. The receipt of our proceedings for 1876, is acknowledged.

M. W. Bro. P. A. Preston (Waitsburg), Grand Master.
R. W. Bro. Thos. M. Reed (Olympia), Grand Secretary.

WEST VIRGINIA.

Held at Wheeling, November 14th, 1876.

M. W. Bro. K. D. Walker, Grand Master.

Number of Lodges, 76; represented, 52; initiated, 270; members, 3,431; receipts $2,633.00. Annual Communication, 12th.

The Grand Master delivered one of the best addresses we have perused. He reports three new Lodges, and a healthy prosperity in the general condition of the fraternity, which is "a subject of congratulation for the good it is accomplishing in the present, and of hope for what it may yet do." On their relations with the parent Grand Lodge of Virginia he says:—

"I take pleasure in communicating to you that on the third day of October last Indian Creek Lodge, No. 145, located at Indian Creek, Monroe County, West Virginia, and heretofore reporting to the Grand Lodge of Virginia, in accordance with the terms of agreement between this Grand Lodge and that of the parent State, voluntarily transferred its allegiance to this body. In your name I extend to the brethren of Indian Creek Lodge a hearty and fraternal welcome. I am informed that some negotiations are in progress having for their object the merging of Greenbrier Lodge, No. 49, on the Virginia register, and Fort Union Lodge, No. 42, of this allegiance, into one Lodge, to be obedient to the jurisdiction of the Grand Lodge of West Virginia. I hope the movement may be successful, and that thus the anomaly in Grand Lodge jurisdiction presented in two of the southern counties of this State may soon, by the voluntary, free and unconstrained action of the Lodges in question, cease to exist. The terms of separation agreed upon between the parent Grand Lodge and this body have been most amicably and fully adhered to on both sides, and the determination of what might have been a fruitful source of discord has been left to the free, unbiased action of the Lodges, a course whose wisdom has been vindicated by the lapse of time, the result of which affords another exampleof the triumph of fraternal compromise over the evils of arbitrary and dictatorial power."

Among the representatives appointed, we find R. W. Bro. J. E. Harding, near Canada, and R. W. Bro. W. H. Freeman, from Canada.

We copy his decisions, and also his remarks on the Scottish Rite; the Eastern Star; the joint occupancy of lodge rooms; the fourth of July; begging circulars; and the negro question.

These quotations will be found interesting and instructive, and will well repay perusal:—

"Is a person whose fingers of the left hand have been amputated at the second joint eligible to the mysteries of Freemasonry?

Answer—He is not.

A gentleman petitioned a Lodge, but before the petition could be acted upon the applicant died. What shall be done with the fee accompanying the application?

Answer—Return it to the executor of his estate.

A widow of a deceased M. M., who was a member of ——— Lodge, moves into the jurisdiction of another Lodge and asks the latter Lodge to support her. Is it the duty of the Lodge to do so?

Answer—A Lodge should relieve the widow and orphans of a deceased brother when in distress, but no one can claim entire support from a Lodge when physically capable of supporting themselves.

Has the W. M. a right to enroll the name of a person upon the list of members of the Lodge without a vote having been taken by the Lodge?

Answer—He most certainly has not, nor has any one else such a right.

Can an unaffiliated M. M. petition any Lodge other than that nearest his residence for membership?

Answer—An unaffiliated M. M. in good standing can join any Lodge that sees proper to admit him.

Is a person who does not believe in a devil a proper candidate for the mysteries of Freemasonry?

Answer—Masonry only requires a belief in God as the Supreme Architect of the Universe. The devil is a personage with whom we have nothing at all to do, and it does not matter whether he believes in one devil, seven devils or no devil at all.

Does it necessarily follow that because the charter of a Lodge was not present at a stated Communication, the proceedings on that occasion were illegal?

Answer—It does not. The proceedings of a Lodge are always legal, so far as the charter is concerned, until the charter is revoked by the Grand Lodge, or suspended by the Grand Master, whether the sheepskin on which the charter is printed is present or not; but for reasons not necessary to mention, it should be one of the first cares of a Master to see that his charter is always present.

A brother asks for a dimit, but fails to give any reason therefor; is the Lodge compelled to give it to him?

Answer—A Lodge must grant any brother a dimit who asks for one, and who is clear of the books, and not under charges.

A. B., who has been suspended by his Lodge for non-payment of dues, writes to his Lodge proposing to pay his dues, and asking for a dimit. In the meantime information has been received by the Lodge that he has become grossly dissipated and guilty of divers Masonic offenses.

Held:—That charges should be preferred, and that the dimit should not be granted until said charges were satisfactorily disposed of, and the petitioner was clear of the books.

During the past year I have received information of the successful establishment of bodies of what is known as the Ancient and Accepted Scottish Rite of Freemasonry within the jurisdiction ot this Grand

Lodge. Between these bodies and those of the York Rite, whose ritual we teach, there is no necessary antagonism. The Supreme Council of the Scottish Rite concedes to us full jurisdiction over bodies of the three degrees of Entered Apprentice, Fellow Craft and Master Mason; what is taught in these degrees of one Rite is equally accessible to those who have received the other; and for the Masonic Student who wishes to explore all the depths of science and tradition from which the forms and ceremonies of our fraternity have been formed, and by which they have been perpetuated, the A. and A. S. Rite presents an attractive field of research.

Several communications have been received in relation to the Adoptive Rite of Masonry, a Rite which relates almost exclusively to what is known as the Eastern Star degrees. The system is of modern invention, and cannot be classed among the duly recognized Masonic degrees. It is entitled to no more respect among Masons than is any other of the thousand and one so-called side degrees, and no true Mason should be guilty of the fraud involved in representing the ceremonies of the Eastern Star, as in any manner connected with Ancient Freemasonry.

The wives and daughters of Free Masons are always and everywhere under the watchful care of the fraternity, and I can see no particular use for a separate organization for those for whom the cardinal rules of the fraternity have already provided. With all due deference to the illustrious matrons of the Order of the Eastern Star, I cannot see why any plain Master Mason's wife, or daughter, or widow should not receive the same recognition and respect as that of the chief of the sisterhood. For these reason I have declined to give your sanction to the propagation of the Adoptive Rite in this State, but leave the brethren and their wives and daughters as free to join the Eastern Star Lodges as they may desire, only admonishing them that their system is not Masonry, and will not be generally recognized as such.

From several Lodges has come the question whether joint occupancy of Lodge rooms with other secret societies was permissible. I have answered that it was always preferable that a Masonic Lodge should have a room of its own, to which no profane should be admitted, and I have therefore refused my sanction to Masonic Lodges permitting the use of their rooms to farmers' granges or any other unmasonic association. The Masonic fraternity rightfully claims an origin far remote from and earlier than any of the mutual benefit associations which are now so common, and must stand upon its exclusive rights. I would earnestly exhort Free Masons to own and occupy their own halls, and exclude all other associations as rigidly as they would close the private doors of their dwelling-houses from the common gossip of the street."

"Actuated no doubt by what was a common patriotic impulse, Grafton Lodge, No. 15, and Fairmont Lodge, No. 9, asked for permission to appear in public parade on the 4th day of July last, in celebration of the Centennial Anniversary of American Independence. I was albeit reluctantly compelled to withhold my permission for the proposed parade. Freemasonry is not a political institution. It knows nothing of kingdoms or republics, or empires or States. It deals with men only as children of a common father, and has nothing to do with the political controversies that distract nations. It labors to relieve the sufferings of the living, and give decent sepulture to the dead, and amid all the formulas of Masonic work found in its rituals I find no

form of procedure for the 4th day of July, or for any other National holiday. No peculiarly Masonic work was to be done upon that day, and I think that the awkwardness of the position in which those who turned out as Freemasons found themselves placed will constitute a sufficient punishment for their forgetfulness of Masonic duties in their excess of national zeal,"

I have been unofficially informed that one of the Lodges in this jurisdiction, finding itself somewhat embarassed by debt, issued, some time last summer, a begging circular addressed and sent to its sister Lodges. Such a course should not have been resorted to without the consent and endorsement of the Grand Master, which in this case was neither asked nor obtained. Indeed, had it been asked, I would have probably refused my consent, and forbidden a resort to such a project for raising funds. Where the property of a Lodge has been destroyed by fire or other casualty, and the members are too poor to to repair the loss from their own resources, there may be some propriety in appealing to their brethren for help. But when a Lodge is burdened with a debt by reason of its own follies or mismanagement, its members ought to assume the burden and extricate the Lodge without appealing to their brethen of other Lodges. There is too much Masonic mendicancy extant, fortunately little of it as yet in West Virginia and I fervently hope there may be less."

"A history of the organization of colored men in Ohio and elsewhere, claiming to be Fremasons, leads inevitably to the conclusion that their Lodges are clandestine in every Masonic signification of the term. We can have no Masonic communication or conversation with them, except in violation of our obligations and of the well-established theories of Grand Lodge government. We cannot sit in their Lodges nor they in ours; nor, so far as I can see, have they any more claims upon us for recognition than a Farmer's Grange, or the Cavaliers of the Golden Baloon, or the Devotees of the Wooden Corkscrew, or any other such associations. It is to be hoped that the good sense and conservative spirit of the brethren in Ohio will continue to avert the calamity which some restless spirits seem disposed to precipitate upon the fraternity in that State and in the country at large."

In the report of the D. D. G. M. of the Seventh District, we notice the following:—

"Moriah Lodge, no doubt unintentionally, transgressed Masonic law in having its Wardens installed before they had received the P. M. degree. I gave it as my opinion that the installation being contrary to law was null, and advised them to have the P. M. degree conferred on the Wardens as soon as possible, and then install them in obedience to law, which they promised to do promptly, and fortunately this process was consistent with their By-laws. In other respects Moriah is doing well."

On the same subject, the Committee on proceedings of Grand Officers say:—

"As regards the question alluded to in the report of the D. D. G. M. of the 7th District, we report that in our opinion Moriah Lodge is without legal Wardens, and that the degree of P. M. should be conferred upon the Wardens elect; and they should then be installed."

We were rather astonished at this, and on looking up their Constitution we find it provides that "each Master or Warden elect must have received the degree of Past Master, previous to his installation, and as a necessary part of his qualification for the duties of his office."

All this appears very strange and wrong to us. We understand the degree of Past Master to contain the secrets restricted to the Master's chair; and how it can be conferred on a Warden is a mystery to us. We are not posted on the OB. they have in West Virginia; but their action would involve here a distinct violation of our OB. We say that none but those elected to the Master's chair, have any right whatever to the Chair Degree.

The Committee on Jurisprudence reported, among other things, as follows:—

"In answer to enquiries, we submit the following opinions:—

1st. That re-installation is unnecessary except when a term has intervened.

2nd. That the W. M. elect cannot open and preside over his Lodge before he has been installed.

3rd. That the D. D. G. M. should not constitute a new Lodge except under instruction from the G. M.

4th. That the D. D. G. M. cannot authorize another to do the work specially imposed upon him."

"In regard to the decision of the M. W. G.M. to the effect that a person the fingers of whose left hand were amputated at the second joint was not eligible to the mysteries of Masonry, your committee would say that, while such decision is clearly in accord with the Ancient Regulations, they, at the same time, suggest that such regulations were adopted for the government of the craft at a period when they united the character of operative with that of speculative Masons, and that the modern construction of such regulations by most of the Grand Lodges of this country and of Europe would seem to permit initiation in cases when the deformity of the candidate is not such as to prevent him from meeting fully the requirements of the ritual, or from honestly acquiring the means of subsistence. In this case the deformity was not such as to debar the applicant from initiation. While expressing this opinion, however, your committee do not wish to be understood as advocating any loose construction of the requirements of the regulations in cases of physical deformity."

We also copy the following :—

"Your committee to whom was referred the communication of Indian Creek Lodge No. 145 and Greenbrier Lodge No. 49, A. F. and A. M., (now working under charters from the *M. W.* Grand Lodge of West Virginia) asking to be admitted as members of this Grand Body by surrendering their present charters and accepting charters from this Grand Body, respectfully report:

That the *M. W.* Grand Lodges of Virginia and West Virginia in the year 1868, prompted by the fraternal feelings which characterize our order, and anxious to remove all obstacles to the rapid growth and

prosperity of the same in our jurisdiction, amicably adjusted all subjects of dispute then existing, and earnestly recommended "all subordinate Lodges in the territorial limits of West Virginia to surrender their present charters to, and ask new charters from, the Grand Lodge of West Virginia."

Acting upon this recommendation all Lodges working under charters issued by the *M. W.* Grand Lodge of Virginia within the limits of West Virginia, have surrendered them, and accepted new ones from this Grand Body, except three, including the two herein mentioned.

The two cases submitted to your committee, are entirely distinct, and must necessarily be treated separately.

Your committee take great pleasure in endorsing the application of Indian Creek Lodge No. 145, and in extending to the brethren of that Lodge the earnest and fraternal welcome of the fraternity in this jurisdiction.

In this case we would recommend that the surrender of the charter of Indian Creek Lodge No. 145, granted by the *M. W.* Grand Lodge of Virginia, be accepted, and that the *M. W.* Grand Lodge of West Virginia issue a new charter to the brethren of said Lodge, as requested in their application returned with this report.

Your committee would further recommend (in answer to a question suggested by that Lodge) that Indian Creek Lodge No. 145 should pay to the *M. W.* Grand Lodge of Virginia its dues for the past fiscal year.

Your committee feel somewhat embarrassed as to the proper action to be taken in response to the application of Greenbrier Lodge No. 49. The difficulty arises from the delicacy and yet frankness with which the subject should be treated, to avoid a misunderstanding of the earnest and fraternal feelings of this Grand Body to a subordinate Lodge, within our jurisdiction, working under a charter from another Grand Body.

The application from Greenbrier Lodge No. 49 to transfer its allegiance from the *M. W.* Grand Lodge of Virginia to this Grand Body is conditional, to wit: "Provided that said Grand Lodge of West Virginia endorses our charter and recognizes us as Greenbrier Lodge No. 49."

This proviso (much to the regret of your committee, and we believe of the fraternity throughout the jurisdiction) will necessarily prevent your Grand Body from accepting a surrender of the old charter and the issuing of a new one, at this Grand Communication, for the following reasons:

This Grand Body cannot legally endorse the present charter of said Lodge, neither can it issue a charter giving the number 49. Volcano Lodge No. 49, chartered by this Grand Body, is unwilling to surrender the number of its Lodge, and your committee can see no right or propriety upon the part of this Grand Body to request or suggest to the Brethren of Volcano Lodge to give up their charter number.

Your committee feel justified in making this recommendation to your Grand Body: To consent to the retention by Greenbrier Lodge of its number, and to issue a charter as requested in application of said Lodge, provided, Volcano Lodge No. 49, by an amicable arrangement between the two Lodges, freely and voluntarily consents to surrender its present charter number and accept another.

Should this not be done, however, we would earnestly suggest to our brethren of Greenbrier Lodge No. 49 to meet us in the spirit of the resolutions of the *M. W.* Grand Lodges of the two jurisdictions,

so that another year may not pass and the present anomaly exist. We earnestly hope that if not at this Grand Communication, before the next is held, union and harmony, both in spirit and work, may characterize all subordinate Lodges within the territorial jurisdiction of this Grand Body."

Bro. T. H. Logan from the Committee on Disbursement of the Educational Fund reported verbally that no application for the benefit offered by the fund had been presented during the past year. He was persuaded that this was owing to a lack of publicity of the plan, and had no doubt that the advantage it offered would be readily embraced by deserving parties when it was well understood that the Grand Lodge stood ready to advance money on long time, without interest, to the sons or daughters of Masons, for educational purposes.

Bro. O. S. Long was prevented by imperative circumstances from making the customary report on correspondence. He concludes a short report, as under, and the resolutions proposed were adopted by Grand Lodge:—

"Our brethren of the Grand Lodge of Canada are in some trouble in consequence of the attempt of some discontented and ill-advised brethren to organize a Grand Lodge to be known as the "Grand Lodge of Ontario," within the recognized jurisdiction of the Grand Lodge of Canada. The history of the proceedings shows that the attempt is entirely schismatic, revolutionary and unmasonic, and that American Freemasons can give it no countenance or support without doing a grievous wrong to the Grand Lodge of Canada, and abandoning the doctrine of Grand Lodge jurisdiction for which all have contended, and which is an essential part of the Masonic system on this continent. The so-called "Grand Lodge of Ontario" has sent to us several letters and circulars soliciting recognition at our hands.

We respectfully submit the following resolutions for the action of this Grand Lodge:

Resolved, That we hereby tender fraternal recognition and the best of good wishes to the several Grand Lodges of Indian Territory, Manitoba, Prince Edward's Island, and Dakota.

Resolved, That we believe the body calling itself the "Grand Lodge of Ontario," is irregular and clandestine and unworthy of countenance by Freemasons, and that the several Lodges and brethren in this jurisdiction are hereby interdicted from holding Masonic intercourse with any person claiming allegiance to any such clandestine organization."

M. W. Bro., G. W. Atkinson (Charleston), Grand Master.
R. W. Bro. O. S. Long (Wheeling), Grand Secretary.

WISCONSIN.

Held at Milwaukee, June 13th, 1876.
M. W. Bro. J. P. C. Cottrill, Grand Master.
Number of Lodges, 184; represented, 173; initiated, 622;

members, 10,515; receipts, $5,200.55. Annual Communication, 32nd.

The Grand Master reports four new Lodges. On dispensations he says:—

"In one case I granted a dispensation for a re-ballot upon five rejected candidates, without waiting the lapse of a year from their rejection; and I am satisfied that so doing, together with a full letter of admonition and advice which I addressed to the Lodge, entirely healed a very serious disturbance in one of the oldest and best Lodges in the State, and which otherwise probably would have caused a surrender of its charter."

"I have refused a dispensation to one Lodge to re-ballot upon three candidates who had been rejected. It was represented to me that of six candidates balloted for during the same Communication, it was the intention to reject three and accept three, but by mistake the three intended to be rejected were accepted, and the three intended to be accepted were rejected; and I was asked for a dispensation to allow the Lodge to ballot again for the latter three. I deemed that no member had a right to know, either before or after ballot, what its result was to be or how its result had been caused; and that they had better more carefully observe the Constitution, and not ask a dispensation to avoid the effect of such palpable and inexcusable carelessness. I decided, at the same time, that the ballot being clear as to the accepted candidates, the Lodge should proceed in its work as to them, unless objection was duly made."

The above decisions appear to contradict each other, but we presume "circumstances alter cases." His latter remarks on the refusal of the dispensation are sound. We agree with the following decisions:—

"2. That the loss of all the fingers of the left hand, near the middle joint, renders the candidate ineligible.

3. Refused to allow the sale within the jurisdiction of a large plate containing the Lord's Prayer, mingled with Masonic emblems and those of the so-called Eastern Star. Decision was placed in part on the ground that, while the Lord's Prayer is one that every Mason conscientiously can and ought to use, yet it was undesirable and improper to expose it for sale, surrounded and mixed with a garish display of Masonic emblems, even—and in part, because of the action of the Grand Lodge, last year, prohibiting all connection by Masons with the so-called Order of the Eastern Star.

4. That the Grand Master could not, on application of the accused, after conviction, grant or order a new trial.

5. That a W. Master elect could not receive the P. M. degree in a Chapter of Royal Arch Masons opened upon the P. M. degree, as a pre-requisite to installation; and, that he could receive it only in a regularly convened convocation of Past Masters.

7. That an affidavit of a person said to have been taken while *in extremis*, was not admissible upon a Masonic trial as evidence, as the Constitution forbids the admission of *ex parte* affidavits; but that it would be admissible, if taken under such circumstances as to bring it within the original common law rule as to the admission of dying declarations.

8. Twice, that an applicant who had lost his right thumb was ineligible."

The Grand Lodge gave permission to all Lodges to turn out in procession on the Fourth of July. This is contrary to the action of a number of other Grand Lodges, and the best opinion seems to be, that Masons should not appear in public, as such, except to perform some Masonic work.

One day was devoted to a "Fraternal Re-union;" consisting of a Templar Review, a Grand Procession, several addresses and a general good time.

It was decided to consider the advisability of establishing an academy or college for the education of the orphan children of indigent brethren.

A duplicate charter was ordered to be issued to a Lodge at Hazel Green. The original charter was lost in a tornado which utterly destroyed their hall.

Bro. Oliver Libbey reports on correspondence (126 pages), in a very able and entertaining manner. Canada does not appear.

M. W. Bro. J. P. C. Cottrill (Milwaukee), Grand Master.

R. W. Bro. John W. Woodhull (Milwaukee), Grand Secretary.

WYOMING.

Held at Cheyenne, October 10th, 1876.

M. W. Bro. Edgar P. Snow, Grand Master.

Number of Lodges, 4; represented, 4; initiated, 25; members, 255; receipts, $419.00. Annual Communication, 2nd.

The Grand Master reports one new Lodge, at Rawlins, Carbon County. He made a number of decisions, appointed several Representatives, and cautions the brethren against impostors. Under "Foreign Relations," he condemns the "Ontario" movement, and on the negro question, he says:—

"The object of the promoters of this undertaking seems to ignore all the laws and usages of Masonry, and to break down the only possible safeguard for our continued existence—not because their proteges are better men, or Masons, but simply because of their color.

This is not, in my opinion, the question of "The Negro," but of "The Perpetuity of Masonry in America." The negro problem can be solved in a legitimate manner, without violating any of the landmarks, laws, or usages of the Craft by the "resolving" process recommended by our brethren in Ohio."

The following was adopted:—

"*Resolved*, That all Masons belonging to Lodges in this Jurisdiction are forbidden to knowingly hold any Masonic intercourse with any Mason belonging to a Lodge under the jurisdiction of the so-called

Grand Lodge of Ontario, or to any Lodge holding a charter or dispensation from said Lodge; and any brother violating the provisions of this resolution shall be subject to the highest Masonic penalties."

For so young a body, this Grand Lodge makes a very fair show, both in the matter and manner of their proceedings.

Bro. John K. Jeffrey reports on correspondence, and notices Canada for 1876.

M. W. Bro. F. E. Addoms (Cheyenne), Grand Master.

R. W. Bro. Wm. G. Tonn (Evanston), Grand Secretary.

STATISTICS.

For the benefit of those who are interested in the numerical condition and progress of the Fraternity, we give the following Tables. It is only by observation of these important matters, that we can arrive at a clear perception of the state of the Craft. Figures are generally dry reading, but the intelligent Masonic student will find ample food for reflection, and not without entertainment, in the careful perusal and comparison of the statistics of the various Grand Lodges.

The first Table is taken from the Proceedings of the Grand Lodge of Maine for 1877; and is the work of one of the most able and best informed members of the Craft, M. W. Bro. J. H. Drummond:—

TABLE.

GRAND LODGES.	Members.	Raised.	Admitted and Restored.	Withdrawn.	Expelled.	Suspended.	Sus. for non-pm't of dues.	Died.	Rejected.
Alabama, ...	8538	325	495	501	29	32	597	137	73
Arkansas, ...	8081	286	317	412	22	27	418	187	.....
British Columbia, .	300	21	28	15	0	0	6	8	7
California, ...	11931	650	626	435	20	12	231	156	209
Canada, ...	16719	1384	452	636	44	66	398	141	.....
Colorado, ...	1413	99	128	60	2	3	46	10	63
Connecticut, ...	15011	468	118	142	4	5	193	145	151
Dakota, ...	......	.....	.....	.....	....	....	.....	.....	.....
Delaware, ...	1219	52	10	8	0	....	*21	15	
Dist. of Columbia,	2783	122	68	39	1	0	105	40	.....
Florida, ...	1966	130	131	128	12	....	*88	47	50

Grand Lodges.	M.	R.	A. & R.	W.	E.	S.	S. for n.p.d.	D.	R.
Georgia,..........	14475	533	440	533	87	....	827	190	150
Idaho,..........	389	49	16	19	0	3	.....	6	6
Illinois,..........	40472	2464	1101	1409	98	....	1168	443	804
Indiana,..........	27879	1751	460	1312	168	61	418	375	.....
Indian Territory,..	196	31	13	8	0	1	1	1	.....
Iowa,..........	17890	1319	729	933	32	22	221	136	.....
Kansas,..........	6896	433	476	394	12	....	*143	63	102
Kentucky,........	21237	1168	.....	973	33	....	1191	294	.....
Louisiana,........	6449	211	158	165	2	315	22	115	.....
Maine,..........	19472	710	918	297	6	3	163	218	332
Manitoba,........	294	46	14	8	0	0	0	2	.....
Maryland,........	5657	200	.....	103	3	....	*138	74	.....
Massachusetts,...	26292	1360	1785	523	1	3	316	284	481
Michigan,........	26704	1351	522	857	60	....	*530	246	641
Minnesota,.......	6569	497	208	263	3	22	179	47	.....
Mississippi,......	11170	378	454	509	15	26	231	206	.....
Missouri,........	23379	935	876	884	81	62	282	301	442
Montana,........	677	22	26	51	1	4	3	7	5
Nebraska,........	2761	175	317	106	7	19	88	20	58
Nevada,........	1383	173	256	145	6	0	57	49	91
New Brunswick,..	2246	162	33	76	3	....	*73	29	.....
New Hampshire,..	7674	285	.....	.....	....	....	.....	....	.....
New Jersey,.......	11988	539	261	181	3	5	431	145	.....
New York,........	81882	4253	1512	1179	63	15	*3789	924	1257
North Carolina,...	11917	337	179	176	21	20	532	115	85
Nova Scotia,......	3404	319	67	127	0	3	86	43	101
Ohio,†	30608	1810	1391	1114	91	44	1134	367	.....
Oregon,..........	2248	147	139	108	5	9	61	24	.....
Pennsylvania,....	38137	1974	600	642	....	....	*946	427	.....
P. E. Island,......	557	.....	.....	.....	....	....	.....	....	.....
Quebec,..........	2716	276	104	167	0	0	58	35	.....
Rhode Island,....	3910	130	131	15	1	7	257	47	73
South Carolina,..	7346	342	.....	215	....	....	333	108	.....
Tennessee,.......	18635	658	511	870	36	249	455	249	.....
Texas,..........	18206	856	1332	1555	45	....	*451	275	491
Utah,..........	341	28	13	32	0	0	30	3	13
Vermont,........	8169	267	102	37	2	12	229	84	93
Virginia,........	8992	.....	.....	.....	7	....	32	109	.....
Washington,......	720	58	45	49	1	4	25	11	22
West Virginia,....	3431	270	130	117	7	1	107	34	86
Wisconsin,.......	10515	614	274	384	4	9	150	107	256
Wyoming,........	255	27	10	8	1	0	1	2	.....
Total,........	602089	30695	17976	18920	1039	1064	17261	7102	6142

†For 1875: no statistics this year. *Including Suspensions of all kinds.

We still have ground of complaint against some Grand Secretaries. But generally we find the statistics and their recapitulation. Ohio, however, gives us none, and we especially wonder at this oversight in Bro. Caldwell, who so rarely forgets anything which ought to be in the Proceedings.

COMPARISON OF STATISTICS.

	1877. Gr. Lodges.	1877. Totals.	1876. Gr. Lodges.	1876. Totals.	1875. Gr. Lodges.	1875. Totals.
Members,	52	602,089	50	594,617	48	585,269
Raised,	50	30,695	48	34,208	48	37,984
Admissions, &c.,	46	17,976	46	19,231	43	17,091
Dimissions,	49	18,920	47	18,475	45	18,472
Expulsions,	49	1,039	47	908	44	1,117
Suspensions,	37	1,064	31	775	31	563
" npt. dues,	49	17,261	47	15,984	44	12,620
Deaths,	50	7,102	48	6,804	46	6,357
Rejections,	28	6,142	28	6,340	31	8,871

We have prepared the following Table, giving some additional information, from the Proceedings above noticed:—

TABLE.

GRAND LODGES.	Age.	No. of Lodges.	Represented.	Initiated.	Members.	Receipts.
Alabama,	56	325	211	318	8538	$4438 50
Arkansas,	38	332	82	382	8081	5340 31
British Columbia,	6	8	7	18	312	579 25
California,	27	201	175	580	11931	20033 70
Canada,	22	319	240	1614	17220	17013 46
Colorado,	16	23	17	126	1413	1526 70
Connecticut,	89	113	105	461	15011	1257 00
Dakota,	2	6	6		239	181 37
Delaware,	70	22	21	52	1219	778 64
District of Columbia,	66	21	20	133	2783	1806 60
Florida,	48	71	51	119	2212	2307 00
Georgia,	90	307	271	529	14475	14981 72
Idaho,	9	11	11	36	389	1546 50
Illinois,	37	694	597	2458	40472	30326 00
Indiana,	59	527	478	1616	27879	21340 55
Indian Territory,	2	8	7	24	196	281 25
Iowa,	33	374	249	1448	17890	11852 50
Kansas,	21	161	97	449	6896	3414 90
Kentucky,	77	500	458	1166	21237	23120 50
Louisiana,	65	160	78	216	6449	25321 80
Maine,	58	179	167	703	19365	5899 86
Manitoba,	1	5	5	57	294	331 75
Maryland,	89	93	77	200	5657	14102 68
Massachusetts,	143	212	141	1215	26141	29571 18
Michigan,	33	335	321	1071	27055	10450 82
Minnesota,	24	113	105	509	6569	4051 75
Mississippi,	59	315	219	419	11170	10611 19
Missouri,	56	490	183	1076	23739	12400 98

GRAND LODGES.	Age	No.	Rep.	Init'd.	Mem.	Receipts.
Montana,	12	19	17	22	677	$2055 50
Nebraska,	19	56	54	196	2761	3507 15
Nevada,	12	20	14	178	1383	5853 25
New Brunswick,	9	30	17	171	2246	1349 50
New Hampshire,	87	73	59	285	7674	1699 50
New Jersey,	90	146	133	173	11988	5437 78
New York,	96	718	667	2938	81296	97939 50
North Carolina,	90	240	161	360	9424	4333 26
Nova Scotia,	11	68	45	352	3404	2584 50
Ohio,	67	466	438	1810	30608	11302 00
Oregon,	26	57	57	190	2248	4217 88
Pennsylvania,	112	370	163	1781	38236	71431 73
Prince Edward Island,	1	9	7		584	590 90
Quebec,	7	63	56	306	2716	2338 50
Rhode Island,	86	31	27	138	3910	2789 00
South Carolina,	100	184	160	342	7346	9147 00
Tennessee,	63	399	348	693	18635	8291 90
Texas,	41	305	81	856	18206	5716 10
Utah,	5	6	5	21	341	1092 00
Vermont,	82	99	87	267	8169	2112 50
Virginia,	99	199	133		8992	4260 00
Washington,	19	20	19	58	720	1821 10
West Virginia,	12	76	52	270	3431	2633 00
Wisconsin,	32	184	173	622	10515	5200 55
Wyoming,	2	4	4	25	255	419 00
Total,		9767	7376	29049	600597	$532991 61

CONCLUSION.

The late appearance of this Report is owing to the same causes as are explained by the Grand Secretary, in his Postscript to the Report for 1876, which was issued last month. We retired from this position in 1875, with no expectation of ever being called on again to perform this labor. In February last, we were solicited by the Board of General Purposes to take in hand the completion of the Report for 1876, and to write the Report for 1877 and 1878. This involves the compilation of nearly three of these Reports in one year—a task of considerable magnitude, and which is only to be accomplished by a great deal of hard work, a large expenditure of valuable time, and a considerable sacrifice of other interests, probably more important to the individual. None but those who have been engaged in this sort of work, can know the full extent of the time and labor required to produce a good Report.

These Reports have now become almost a necessity. The

desire for information has become so great, that they form almost a necessary adjunct to the Grand Lodge Proceedings: and we have been informed that they are eagerly looked for by a very large number of the brethren. It is, then, requisite that they should be so prepared as to give as much information as possible; but we are also of opinion that it is not necessary to make comments on many of the subjects that appear in the various Proceedings. These comments are not taken as an authoritative expression by Grand Lodge on the points involved, but are merely the opinions of the individual writer, and entitled only to such weight as he is able to give them.

Still, they tend to make the Report more readable, and will often be of assistance in elucidating doubtful points. We hardly think our brethren would be satisfied with a Report made up entirely of extracts.

With a feeling of considerable relief, (for the present), we lay down our pen and present our work to your favorable consideration.

All of which is fraternally submitted.

HENRY ROBERTSON,
Chairman.

Collingwood, Ont., May 14th, 1878.